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The HISTORICAL BULLETIN

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THE DIRECTION OF ENGLISH SOCIAL THOUGHT IN THE NINETEENTH CENTURY

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Most historians have probably shared a common feeling of disappointment in reading the last pages of Ernest Troeltsch's *The Social Teaching of the Christian Churches*, where they learned that he would not continue his history beyond the eighteenth century.¹ One is compelled, however, to appreciate his reasons for halting his investigation. He believed that, as a consequence of the disunity of Christian civilization and the complexity of the modern, capitalistic, bureaucratic state, the social philosophy of Christianity was, in the nineteenth century, outdistanced by a rationalistic, scientific social philosophy largely independent of, and indifferent to, the teachings of Christianity.² The effect of this divorce led Troeltsch to the disquieting conclusion that the "historic forms of the Christian doctrine of society" were inadequate to the social problem which crystallized in the nineteenth century.³ The Catholic historian who remembers that this was the century of Cardinal Manning, Bishop von Ketteler and Leo XIII may not be as pessimistic. Yet he must agree with Troeltsch that, in the nineteenth century, the social problem became the commanding intellectual and spiritual question. He must also agree that the discussions of this problem which had the widest impact were conducted by those committed to a variety of secular philosophies.

In England, the pull of the social question on the intelligence of the age is well illustrated by a recently published letter of Lord Acton. Writing in November, 1869, before the first Gladstone ministry was a year old, Acton observed,

. . . the age of historical Whiggism is past. The problems coming now are beyond its reach, for it regarded chiefly the relations between the subject and the state. They are not a fit motive now to fill men's lives with passion. . . . The juridic phase of Whiggism is gone,

¹ Ernst Troeltsch, *The Social Teaching of the Christian Churches* (Trans. Olive Wyon: 2 vols.; New York: Macmillan, 1931), II, p. 991.

² *Ibid.*

³ *Idem.*, p. 1012.

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and the economic is in full swing, and the social is at hand.⁴

Acton himself, as Professor McEntee has pointed out, did little with the problem of social reform.⁵ His judgment about the direction of his century, however, was supported and, in a real sense, confirmed by the concluding emphasis of a work he initiated, *The Cambridge Modern History*. It is commonplace today to dismiss this series, with its attention to political developments, as typical of the shortcomings of the historical writing of the nineteenth century. Yet in the final volume of this composite work, one is informed that the movement known as socialism is "definitely . . . the intellectual masterkey of nineteenth century history."⁶ Here, Acton's timid and unsuccessful attempt to write a *History of Liberty* is answered by the bold declaration "In short, in the growing collectivism of the past seventy-five years, law has become the mother of freedom."⁷ He who would understand the course of English thought in the nineteenth century must explain how it came about that Sidney Webb, the author of this announcement, was called upon to proclaim in *The Cambridge Modern History* the secrets which had eluded its great founder.

Webb's contribution to *The Cambridge History* was no academic assignment. It was one more carefully measured step by which he intended to repeat, in an analagous manner, the success of the Benthamites in the first quarter of the nineteenth century.⁸ They had, he noticed, managed to permeate the intelligence of all classes, bringing them "to reason after a new fashion" while allowing them to keep their old party labels.⁹ Laboring at the turn of the century for the "conversion of England" to collectivist principles, Webb readily acknowledged his indebtedness to the influence and example of Jeremy Bentham.

⁴ Aelred Watkin and H. Butterfield, "Gasquet and the Acton-Simpson Correspondence," *The Cambridge Historical Journal*, X (1950), p. 104. (Acton to Richard Simpson, November 19, 1869.)

⁵ Georgiana Putnam McEntee, *The Social Catholic Movement in Great Britain*. (New York: Macmillan, 1927) p. 51.

⁶ Sidney Webb, "Social Movements," *The Cambridge Modern History* (A. W. Ward, G. W. Prothero, Stanley Leathes, eds.; 13 vols.; New York: Macmillan, 1902-1912), XII, p. 757.

⁷ Webb, "Social Movements," p. 765.

⁸ Sidney Webb, "Socialism: True and False," *Problems of Modern Industry* (Sidney and Beatrice Webb; London: Longmans Green and Co., 1898), p. 259.

⁹ *Idem.*, pp. 259-260.

Jeremy Bentham was preeminently a moralist. One of the least heroic and attractive of the philosophers who have gained the world's attention, he was a man of little nuance, with a flat, inflexible personality, possessing a grain of humor but no compassion. Early in his intellectual career he found a few ideas which by sheer diligence he multiplied into the semblance of a system forceful enough to draw to him disciples who may be credited with many of the changes which enable us to speak of the years 1815 to 1870 in England as "The Age of Reform."

His point of departure was established at the outset of his first published work, *A Fragment of Government*, which appeared in 1776. This work, an attack on Blackstone's *Commentaries*, had as its motivating force Bentham's utter enchantment with the idea of progress, or with what has been properly termed the modern religion of progress. This is Bentham's root sociological principle, and when much of his thought was discarded, his unquestioned belief that the age of progress was at hand was still respected and followed.

An amateur chemist and a sampler of the *philosophes*, Bentham celebrated the doctrine of progress in the first sentence of the *Fragment*:

The age we live is a busy age; an age in which knowledge is rapidly advancing towards perfection. In the natural world, in particular, everything teems with discovery and with improvement!¹⁰

In taking as his premise the theory of progress, Bentham was imitating the work of men more subtle and more historically sensitive than he. In the eighteenth century, Voltaire, Turgot and Condorcet had all been profound believers in the idea of progress, but they had also been seriously concerned with the problem of the philosophy of history. For them, the doctrine of progress was won only after a terrifying struggle to free themselves from the Christian tradition, from the historical vision of Augustine and Boussuet, in short, from Providence.¹¹ For Bentham, this conflict did not exist. History began with his own time. His reliance on reason, on science, on calculation, was

¹⁰ Jeremy Bentham, "A Fragment of Government," *The Works of Jeremy Bentham* (11 vols.; John Bowring, ed.; Edinburgh: William Tait, 1843), I, p. 227.

¹¹ Karl Löwith, *Meaning in History* (Chicago: The University of Chicago Press, 1949), pp. 91-114.

thus a more naked dependency than was that of the French thinkers.

Standing with his back to what he regarded as the wasteland of history, Bentham interpreted the progress of the natural sciences as an imperative command to set about reforming the moral order. The basis of this reformation was the axiom, "It is the greatest happiness of the greatest number that is the measure of right and wrong."¹² This rule was to Bentham's moral universe what the law of gravity was to Newton's physical universe. In the eleven volumes of his collected works "the greatest happiness" principle is so unvaryingly repeated that the reader, out of weariness is glad to follow him uncritically into his explanation of what happiness is and how it is to be achieved. Happiness he defined as the possession of pleasures with the absence of pains, or the possession of a preponderant amount of pleasure over pain.¹³

The principle of utility had its unrivaled merit in Bentham's eyes because it unflinchingly recognized that man's life is run between the two pillars of pain and pleasure. Given this polarity, the task of the legislator and the moral goal of the individual were easily posited. The individual must be ever busy taking inventory of his pleasures and pains; he must see that he has a favorable balance on the credit, the pleasure side of the moral ledger. The function of the legislator is to serve as a public examiner of the community's individual ledgers, seeing to it that the sum total of human happiness exceeds that of pain. In devoting his life to building a science of legislation, Bentham conceived his job to be that of methodically classifying and arranging the pains and pleasures of this world, to fixing their values so that the legislator might empirically use them to bring about the community's absolute happiness.

In his endeavors to codify, to classify, to precisely fix every element in the moral and political order, Bentham imagined that the precision of mathematics could be transferred to the work of legislation, to the attainment of a positive and all-inclusive identification of the laws of society. By such a method, he dreamed that science might remove error and chance from legislation and from life. He expected that all the laws governing

¹² Bentham, "A Fragment of Government," p. 227.

¹³ Jeremy Bentham, *Works*, I, *An Introduction to the Principles of Morals and Legislation*, pp. 1-10.

the political and moral order could be reduced to the pages of a single code:

In a system thus constructed upon this plan a man need but open the book in order to inform himself what the aspect borne by the laws bears to every imaginable act that can come within the possible sphere of human agency . . . nothing is omitted, nothing unprovided for. . . .¹⁴

Armed with this dream, the disciples of Bentham, James Mill, David Ricardo and the school of Philosophical Radicals added their weight to the battle for the major reforms of nineteenth century liberalism. Penal reform, the Poor law, civil procedure, the law of evidence, Parliamentary reform—these distinguishing issues of nineteenth century intellectual and public life were fought for under the banners supplied by Bentham: progress, individualism, scientism.

A summary of Bentham's system may appear as a caricature, and as such, one is reluctant to believe that it could be attractive. Yet the temptation to so crudely simplify Bentham's thought has been a general one, and his defenders have long grown accustomed to denying that he was a simple hedonist. Professor Charles Warren Everett of Columbia, the learned contemporary disciple of Bentham, is quick to do this. He argues that values such as justice and virtue are but combinations of the fourteen pleasures which Bentham had classified. Virtue, as the common expression goes, is its own reward, or as the Benthamite would say, "It is a better pleasure."¹⁵

Professor Everett's ready defense of Bentham's moral system indicates something of the reason for its perseverance into our own century. What is the secret of its attraction? In answering this question, one may easily overstress its negative aspect, its dark appeal to that economic and social order which Tawney described so well as "The Acquisitive Society." It is necessary to recall that Bentham, as late as 1821, reiterated without qualification, the egocentric basis of his ethical system:

If it be through the happiness of another, or others, in whatsoever number that man pursues his own happiness, still the direct and immediate and nearest object

¹⁴ Jeremy Bentham, *The Limits of Jurisprudence Defined* (Charles Warren Everett, ed.; New York: Columbia University Press, 1945), p. 343.

¹⁵ Bentham, *The Limits of Jurisprudence Defined*, p. 25 (Charles Warren Everett in his Introduction to Bentham).

of pursuit is not the less his own happiness: the happiness of others is but a means to that relatively universal end.¹⁶

Bentham knew his own mind when he reaffirmed this trust in self-interest. In his own secular fashion, he was choosing an extremely partisan role in a noble controversy which has long occupied the theologians of Christianity. This argument has been traced out by Father D'Arcy in his *The Mind and Heart of Love* where he examines the efforts which the ancient philosophers and the Christian theologians have made to reconcile that love with which a man seeks his own happiness and perfection with that love which is selfish, which is surrender, which is the emptying of self.¹⁷ Of the speculations which have resulted from this splendid problem, Father D'Arcy has acutely noted:

The to-and-fro movement between egoism and anti-personal philosophies adequately sums up the history of thought, and it corresponds with alternating emphasis on individualism or general welfare in politics and social ideals and personal or pantheistic ideals in religion.¹⁸

Self-love can deteriorate into simple selfishness, and this has, of course, been the constant criticism levied against the Benthamites. Yet, as D'Arcy makes so clear, self-love when properly understood is the command to self-perfection; it compels us to remain persons. For the Christian, it is but the beginning of a philosophy of human nature which leads to a participation in the "more excellent way" of St. Paul, the way of Caritas. Bentham, who had discarded the teachings of Christianity, preferred the position of the pagan philosophers of Greece, stubbornly fixing his system on self-love, on the rational perfection of the individual. Recognizing the twisted element of truth in Bentham's truncated philosophy does not remove from it its character or self-seeking, but it does emphasize its inner, its metaphysical strength in an age when the "more excellent way" of St. Paul was scarcely listened to.

Bentham's proud worldliness did not go unchallenged in the nineteenth century. It aroused the criticism of men as different as Coleridge and Dickens, whose continuing influence is repre-

¹⁶ Bentham, *Works*, X, p. 532.

¹⁷ M. C. D'Arcy, S.J., *The Mind and Heart of Love* (New York: Henry Holt, 1947).

¹⁸ *Idem.*, pp. 303-316.

sented today by T. S. Eliot and Graham Greene.¹⁹ His thought was continued in its most persuasive form by John Stuart Mill, who was able to appreciate the divergent intentions of Bentham and Coleridge.²⁰ Mill admired Bentham as a reformer and as a social scientist and especially for his practical insight into what Mill called the "business part" of social organization.²¹ He found Bentham deficient in failing to inspire a concern for the interior life, for disinterest in the spiritual perfection of the race. This failure he considered redressed by the work of Coleridge. Mill was able to understand and value the conservatism of the poet, and he acknowledged that Coleridge had taught his age to recover its respect for history.²²

In his own right, Mill is to be counted as one of the truly representative figures of English thought in the mid-nineteenth century. The past year saw the publication of a collection of documents which should do much to restore Mill to a position of prominence among the significant Victorians. Professor Hayek's *John Stuart Mill and Harriet Taylor* is certainly the most important publication of Mill material in nearly half a century.²³ As Hayek points out, the letters between Mill and Harriet Taylor are but another reminder that, although it is three-quarters of a century since Mill's death, there is as yet no adequate biography of this many faceted intellectual.²⁴ Mill's significance lies in part in his eclecticism but even more in the sobriety and lucidity with which he explored nearly all the intellectual problems of his generation. His contributions to logic, to political thought, and to economics have long been recognized. The appearance in 1945 of a bibliography of his published writings revealed the extraordinary range of his interests.²⁵ He was a constant and im-

¹⁹ On Dickens' adverse reaction to Bentham, cf. F. R. Leavis, *The Great Tradition* (London: Chatto and Windus, 1948), pp. 227-248. Cardinal Manning wrote of Dickens' works that they were "A complete course of moral theology." Cf. Shane Leslie, *Henry Edward Manning His Life and Labours* (New York: P. J. Kenedy and Sons, 1921) p. 333.

²⁰ F. R. Leavis, ed., *Mill on Bentham and Coleridge* (London: Chatto and Windus, 1950), p. 42, 48, 73.

²¹ *Idem.*, p. 72.

²² *Idem.*, p. 100.

²³ F. A. Hayek, *John Stuart Mill and Harriet Taylor* (Chicago: University of Chicago Press, 1951).

²⁴ *Idem.*, p. 17.

²⁵ Ney MacMinn, J. R. Hains and James McNab McCrimmon, *Bibliography of the Published Writings of John Stuart Mill* (Evanston, Illinois, Northwestern University, 1945).

passioned observer of the development of Europe's history in his own time. He followed the American Civil War with an intense interest. It was for him a great moral conflict and while he was aware of the unsolved dangers and problems which the democracy of the North faced, unlike Acton, he was not misled by the political rationalism of the Slave States.

Until we have had many studies on Mill, we will not be able to place him definitively in his century. Professor Hayek has, however, given us some idea of what there is to come when he writes,

. . . even if in the final estimate, Mill should not be ranked as an original thinker of the first order, . . . his reputation will emerge from its present eclipse; he will again be recognized as one of the really great figures of his period, a great moral figure perhaps more than a great thinker, and one in whom even his purely intellectual achievements are mainly due to his profound conviction of the supreme moral value of unrelenting intellectual effort. Not by temperament, but out of a deeply ingrained sense that this was his duty did Mill grow to be the "Saint of Rationalism" as Gladstone so justly described him.²⁶

It is as the "Saint of Rationalism" that Mill dominates English intellectual thought in the middle of the nineteenth century. For him, as he explained to Carlyle,

Christianity was the greatest and the best thing which has existed on this globe, but which is gone, never to return, only what was best in it to reappear in another and still higher form. . . .²⁷

When still a very young man, Mill had discovered, after going through a period of utter dryness, that the old Benthamite concentration on the self did not bring happiness. Aided by his reading of Wordsworth, he came to realize that man, to be truly happy, must go out of himself. This led him to what he termed his philosophy of life, the belief that

Those only are happy who have their minds fixed on some object other than their own happiness; on the happiness of others, on the improvement of mankind, even on some art or pursuit, followed not as a means, but as itself an ideal end.²⁸

²⁶ Hayek, *John Stuart Mill and Harriet Taylor*, p. 16.

²⁷ Hugh S. R. Elliot, ed., *The Letters of John Stuart Mill* (2 vols.; London: Longmans Green and Co., 1910), I. p. 68 (Mill to Thomas Carlyle, October 5, 1833).

²⁸ John Stuart Mill, *Autobiography* (London: Longmans, Green and Co., 1873), p. 142.

Mill gave this prescription for happiness in his *Autobiography*, the work which will remain his most important contribution. The *Autobiography* is to be compared to Henry Adams' *Education*. It lacks the artistry of Adams' work and even the depth of much of Adams' insight; it possesses, however, in contrast to Adams, a confidence and a poise which is startling. The letters which Hayek has edited reveal that Mill took very seriously the writing of this life; he intended it to be a guide to nourish and support the following generations in what he believed to be the rational perfection of mankind.²⁹ Believing that the world had outgrown Christianity, he aspired to lay the groundwork for the Religion of Humanity. Mill's influence on his age was due to his conscious effort to fill the gap which he thought was left by the decline of Christianity as an effective moral and spiritual force. At the end of the century his influence could be felt in the complacent agnosticism of the universities, a complacency which was recalled by G. M. Trevelyan in his *Autobiography*, when he confessed with some embarrassment that, at Cambridge in the 'nineties, "I took a spiritual pride in not going to chapel."³⁰

Mill is best remembered today for his conversion to socialism. This conversion was characterized, as was most of Mill's thought, by a moderateness in expression which explains its gradual influence. This is indeed the key to Mill's subsequent success. He did not expect to reform the world overnight. In this, he differed from Harriet Taylor, who did the most to swing Mill to a complete acceptance of the coming of socialism. Yet Mill would not be hurried; thus he wrote to her in March, 1849, while preparing the important second edition of the *Political Economy*,

I cannot persuade myself that you do not greatly overrate the ease of making people unselfish. . . . I must say I think that if we had absolute power tomorrow, though we could do much to improve people by good laws and could even give them a very much better education than they have ever had yet, still, for effecting in our time, anything like what we aim at, all our plans would fail from the impossibility of finding fit instruments.³¹

²⁹ Hayek, *John Stuart Mill and Harriet Taylor*, p. 191 (John Stuart Mill to Harriet Mill, January 29, 1854.)

³⁰ G. M. Trevelyan, *An Autobiography and Other Essays* (London: Longmans, Green and Co., 1949), p. 23.

³¹ Hayek, *John Stuart Mill and Harriet Taylor*, p. 145 (Mill to Harriet Taylor, March 21, 1849).

Mill eventually found instruments and disciples. Bernard Shaw described this success when he wrote to Margaret Cole in 1948,

Socialism was not a new thing peculiar to Marx. John Stuart Mill, himself a convert, had converted others, among them one very remarkable young man and an already famous elderly one. The elderly one was the great poet and craftsman, William Morris . . . the younger disciple . . . was Sidney Webb.³²

Of the two disciples, Sidney Webb had by far the greatest impact on his time. Webb's life and work cannot be separated from his marriage and intellectual partnership with Beatrice Potter. Their life together was for them as indispensable a part of their intellectual accomplishment as was the more troubled union of Harriet Taylor and John Stuart Mill. To Beatrice Webb we owe a classic which surpasses Mill's *Autobiography* in its literary quality, in its psychological depth and in its intellectual frankness. *My Apprenticeship* and *Our Partnership* will long remain a unique record of English thought at the conjunction of the nineteenth and twentieth centuries. In January, 1901, reading Leslie Stephen's *Utilitarians*, Beatrice Webb estimated something of the direction of this thought when she observed that it was "Always interesting to compare one's own point of view with that of one's parents. For Bentham was certainly Sidney's intellectual godfather; and though I have never read a word of him, his teaching was transmitted through Herbert Spencer's deductive reason . . ." ³³ This relationship posed the question: "How has the position of the disciples shifted from that of their past teachers?" ³⁴ In answering this question, Beatrice Webb plotted an important curve of English thought in the nineteenth century. The Webbs followed Bentham in agreeing "that human action must be judged by its results in bringing about certain ends." But they altogether rejected the happiness of the greatest number as their end. ³⁵ Happiness was too unclear and unscientific a notion. Considering themselves essentially scientists, they submitted to the position that science was directed ". . . not to the discovery of a right end, but to a discovery of a

³² Margaret Cole, ed., *The Webbs and Their Work* (London: Frederick Miller, Ltd., 1949), p. 4.

³³ Beatrice Webb, *Our Partnership* (Margaret Cole, ed., New York: Longmans Green and Co., 1948), p. 210.

³⁴ *Ibid.*

³⁵ *Ibid.*

right way of getting to any particular ends."³⁶ The Webbs were not aimless in the spending of their energies, but they were not, as were their predecessors, moralists.

Thus at the end of the nineteenth century, the moral impulse of Bentham and Mill was exhausted; their dependency on science for the reformation of the social order was alone accepted. For the Webbs the scientific reformation of the social order posited an increasingly controlled society. In modern society as they viewed it the individual had necessarily lost "control over his own life;" he could only hope to "regain collectively what had become individually impossible."³⁷ In their *Industrial Democracy*, the publication which in 1897 Shaw properly called epoch-making, they predicted that the direction of society would more and more be decided by the experts, when they wrote

Whether in political or in industrial democracy, though it is the Citizen who, as Elector or Consumer ultimately gives the order, it is the Professional Expert who advises what the order shall be.³⁸

As scientists, the Webbs must be credited with giving the social sciences much of the prestige they enjoy today. As scientists, they may in the future also be given credit for having provided the rationale of a system which Troeltsch predicted in the conclusion of *The Social Teaching of the Christian Churches*: "Radical individualism will probably soon be an interlude between an old and a new civilization of constraint."³⁹

The full extent to which the Webbs, their generation and their disciples contributed to a new civilization of constraint must remain a problem for the historian of English and Western thought in the twentieth century.

³⁶ *Idem.*, p. 211.

³⁷ Sidney and Beatrice Webb, *Industrial Democracy* (London: Longmans Green and Co., 1919), p. 850.

³⁸ *Idem.*, p. 845.

³⁹ Troeltsch, *The Social Teaching of the Christian Churches*, p. 992.

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*Inquisition and the Jesuits. There is no one volume or series of volumes that attempts to set forth this historical subject. The teacher is obliged to consult the General Histories of the Society. The histories of the various assistancies, especially those of Spain and Portugal, as well as of the more important mission provinces such as of Mexico, Brazil and Spanish South America, will furnish more detailed information. Dudon's *Life of St. Ignatius* will enable one to form an idea of the Founder's experience with the Inquisition, which no doubt helped fashion the Society's traditional attitude towards that extraordinary institution. This entire phase of history still awaits fair and adequate study.

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period 1540-1607 and contains important source material. The annual Jesuit Irish Directory gives brief but meaty accounts of Irish Jesuit history, current and past.

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*Italy. See references in part I, Italian Assistancy and Provinces.

*Jansenius, Cornelius and the Js. 1585-1638. Bishop of Ypres and founder of Jansenism. D.Th.C. VIII 319-30.

*Jansenism. D.Th.C., continuation of same article on Jansenius; Pastor esp. XIV-XV; C.E. VIII 285.

*Janssens, John Baptist, present General (27th), b. at Malines (Mechlin) Belgium, Dec. 22, 1889 and chosen General on Sept. 15, 1946. [Not in Koch] For brief account see latest supplement of C.E. (1952) under entry *Society of Jesus*.

*Japan. Gen. Hist. and *Lib. Saec.*; L. Delplace S.J., *Le Catholicisme au Japon 1540-1660*, 2 vols. (Malines-Brussels 1909-1910) gives good general account that brings in the Jesuit contribution; C. R. Boxer (scholarly non-Catholic historian), *The Christian Century in Japan 1549-1650* (Berkeley 1951); F. X. Charlevoix, *Histoire du Christianisme au Japon*, 2 vols. (Liege 1855); H. Doering S.J. *Die Mission von Hiroshima in neuer Zeit* (Aachen 1924). For important current information: *Die Katholischen Missionen* (Missionary magazine published by German Jesuits; see periodicals, Part I).

*Jesus, His spirit in the Order. G. M. Petazzi S.J., *Gesù vivente nella Compagnia di Gesù* (Milan 1914)

*Jogues, Isaac. 1607-46. French missionary, martyred at Auriesville, N.Y. F. X. Talbot S.J., *Saint among Savages* (N.Y. 1935).

*Joseph II and the Js. 1741-90. King of Germany (1764-90) and Emperor of the Holy Roman Empire (1765-90). Duhr J. 690; Pastor XVI; Gen. Hist.

*Jouvancy, Joseph. French humanist and official historian of the Order, pedagogical writer. 1643-1719. Smv. IV 830-59; IX 518-20. Brief life in V. Alet S.J. *Un Professeur d'autrefois*, Études religieuses, historiques et littéraires V, 27, 2 (1872) 745 ff. English trans. in JEQ XIII, 3 (Jan. 1951) 139 ff. Study of Ratio Discendi et Docendi by F. de Dainville S.J. in AHSI 20 (1951) 3-58.

*Julius III, Pope, and the Js. 1487-1550-1555. Gen. Hist.; Pastor VI, Astráin I.

*Kepler, Johannes and the Js. 1571-1630. German astronomer. M. W. Burke-Gaffney S.J., *Kepler and the Jesuits* (Milwaukee 1944). (An excellent review and discussion of this book by G. Stein, S.J. of Vatican Observatory in AHSI 14 (1945) 188 ff.

*Ketteler, Wilhelm von, and the Js. 1811-77. Bishop of Mainz and pioneer social apostle. C.E. VIII, 629.

*Kino, Eusebio. 1644-1711. Renowned Tyrolese missionary in Mexico and Southwestern USA. Decorme; H. Bolton, *Kino's Historical Memoir of Pimería Alta* 1683-1711, 2 vols. (Cleveland 1919); id., *Rim of Christendom* (NY. 1936) (scholarly account with well-nigh exhaustive bibliography of Kino's writings); id. *A Padre on Horseback* (San Francisco 1932) (a more popular, yet accurate account); C.E. VIII 660 (excellent article by expert missiologist, Huonder, but now outdated).

*Kircher, Athanasius. 1601-80. German philologist, mathematician and versatile scientist, speculative and practical. His Latin autobiography was published shortly after his death: *Vita a semetipso conscripta* (Augsburg 1684). Smv. IV, 1046-77; Duhr III, J. 826; Gen. Hist. [Tycho Brahe].

*Kögler, Ignatius. 1680-1746. German missionary, astronomer and mathematician at the court of Peking. Pfister n. 297 (see also index); Smv. 1143-6. [Peking]

*Kohlmann, Anthony. 1771-1836. Alsatian apostolic worker in USA. C.E. VIII 686; Smv 1162-4; J. Joachim, *Le Père A.K.* (Paris c. 1938); Garraghan.

*Konsag, Ferdinand. 1719-58. Croatian missionary in Mexico. Wrote *Diario* of his activity. Decorme (under Konzag); Alegre III; C.E. VIII 691.

*Kostka, Stanislaus St. 1550-1568. Polish Jesuit Novice. W. Kane, *For Greater Things*. (St. Louis 1916), C. Martindale S.J. *St. Stanislaus Kostka*, (London 1913).

*Lacordaire, Jean B. and the Js. 1802-61. Dominican sacred orator. Burnichon II-III.

*Láinez, James. 1502-65. Successor to Ignatius as General of the Order. Theologian at Trent. Earliest and classic life by an intimate friend and collaborator, P. de Ribadeneira S.J., *Vida del P. Maestro Diego Laynez* (Madrid 1594); J. Fichter S.J.,

James Laynez Jesuit (St. Louis 1944); Pastor VI; Astráin I-II; Tacchi Venturi; Duhr I; Brodrick O. and esp. P. Writings in MHSI.

*Lalemant, Gabriel St. 1610-49. French missionary and martyr in Canada. [See Canada; other Canadian martyrs were: Brébeuf, Chabanel, Daniel and Garnier].

*Lamennais, Félicité R. de, and the Js. 1782-1854. French Priest and Philosopher. Burnichon I-II; Gen. Hist.

*Lancicius (Leczycki) Nicolas. 1574-1652. Polish ascetical writer. Zalenski II; AHSI 20,2 (1951).

*Lande, Jean de la (also written Jean Lalande) St. —?-1646. French missionary martyred by Mohawks near present Auriesville, N.Y. [Companions who met like fate were Jogues (q.v.) and Goupil].

*Landívar, Rafael. 1731-93. Guatemalan epic poet, author of *Rusticatio Mexicana*. Latin text, Eng. trans. with biographical introduction G. Regenos, *Rusticatio M.* (New Orleans 1948); Decorme (since L. belonged to Mexican prov.)

*Lapide, Cornelius a. Belgian scriptural scholar 1567-1637. Smv. IV 1511 ff Poncelet.

*Latin in Jesuit schools, see Pedagogy.

*La Valette, Antoine. 1709-67. Superior of Jesuit missions in Lesser Antilles. Pastor XVI, 1; Duhr J. 631 ff. Rochemonteix, *Ant. L. á la Martinique* (Paris 1907) [Suppression of the Order].

*Ledóchowski, Wlodimir. 1866-1915-42. 26th General b. in northern Austria of noble Polish family. Detailed life by one who knew him intimately: G. Cassani Ingoni S.J., *P.W.L., XXVI Generale della C. di G.* (Rome 1945). Brief account in latest supplement of C.E. (1952) under entry *Society of Jesus*.

*Leibniz, Gottfried von and the Js. 1646-1716. Duhr II, 2.

*Le Jay, Claude. 1504-52. Savoyard. One of first companions of Ignatius. Writings in MHSI. Smv. IV 765. Fouqueray I; Duhr I.

*Le Moyne, Simon. French missionary in Canada and NE USA. C.E. IX 149. Rochemonteix and Campbell *P.N.A.*

*Leo XII, Pope, and the Js. 1760-1823-9. *Lib Saec.* 180; Burnichon I; Schmidlin I.

*Leo XIII, Pope, and the Js. 1810-78-1903. Opened Vatican archives to scholars. *Lib. S.* Schmidlin II.

*Lessius, Leonard. 1554-1623. Belgian theologian and writer.

Ch. van Sull S.J., *L.L. de la C. de J.* (Louvain 1930); Smv. IV 1726-51; C.E. IX 192.

*Le Tellier, Michel 1643-1719. French. Last confessor of Louis XIV. Opponent of Jansenism [Quesnel, A. Arnaud]. A. Brou S.J., *Les Jésuites de la legend*, 2 vols. (Paris 1906-7); P. Bliard, *Les mémoires de Saint-Simon et le P. le T.* (Paris 1891); Smv. VII 1911-19.

*Leunis, Jean. Belgian. Considered founder of Sodality. 1532-84. J. Wicki S.J. *Le Père J. Leunis . . . fondateur des Congrégations mariales* (Rome 1951); Mid-Am. 33 (July 1951) 196-8.

*Lincoln, Abraham and the Js. 1809-65. Refutation of absurd yet repeated charge of Jesuit implication in his assassination Duhr J.873 (with bibliography).

*Lippert, Peter. 1879-1936. German. Eminent sacred orator and outstanding ascetical writer. J. Kreitmaier S.J., *P.L. Der Mann und sein Werk* (Freiburg 1938); A. Wurm, *P. L. zum Gedächtnis* (Regensburg 1937). Accounts by intimate friends and collaborators.

*Lipsius, Justus (Lips, Joest) and the Js. 1547-1600. Philologist and historian. Koch.

*Louisiana. Old Society: J. Delanglez S.J., *The French Jesuits in Lower Louisiana* (Washington 1935). New Society; Garraghan. No complete account exists of the work in the state. A. Biever S.J., *The Jesuits in New Orleans and the Mississippi Valley* (New Orleans 1924) is a popular account.

*Louis XIII and the Js. 1601-10-43. Fouqueray III-V.

*Louis XIV and the Js. 1638-43-1715. Gen. Hist. Brucker.

*Loyola, Ignatius St. 1491?-1556. Spaniard. Founder of the Society of Jesus. The outstanding life is by Paul Dudon S.J., *Saint Ignace*, 3 ed. (Paris 1934) (An excellent translation in English by W. Young S.J., *St. Ig.L.*, Milwaukee 1949); Astráin I (entire volume); id., *A Short Life of St. Ig.* (trans. by R. Hull S.J.) (London 1928). By non-Catholic scholars, impartial and objective: H. Sedgwick, *Ig.L. . . .* (N.Y. 1923); P. Van Dyke, *Ig. L. . .* (N.Y. 1926). On the early life of the saint: P. Leturia S.J., *El Gentilhombre Ig. L.* (Barcelona 1941) of which A. J. Owens S.J. has given us a good English translation in *Iñigo de Loyola . . .* (Syracuse, N.Y. 1949). Writings are in MHSI; current bibliography in AHSI.

*Loyola, home of Ig. R. Pérez, *La santa casa de L.* (Bilbao 1891).

*Loyola, name of Colleges (Montreal and Baltimore) and Universities (Chicago, Los Angeles, New Orleans). At Chicago is located the Institute of Jesuit History; see Mid-America (published here) 18,3 (July 1936) 147-164, and 18,4 (Oct. 1936) 223-233. Name of several schools in missions.

*Mai, Angelo, Cardinal (in 1838). 1782-1854; Jesuit 1799-1819. Renowned paleographer. D.Th.C. IX 1650 ff; C.E. IX 538; Smv. V 323-9.

*Malabar. Ge. Hist.; D. Ferrolì S.J., *The Jesuits in Malabar* (Bangalore 1939-1951). (A clear, candid account of Old Society). B. Launay, *Histoire de missions de l'Inde* (Paris 1898).

*Malagrida, Gabriel. 1698-1761. Italian missionary in Brazil and apostolic worker in Portugal. Put to death by Pombal. Pastor XVI; Rodrigues VIII (in preparation); Wm. Kratz S.J., *Der Prozess Malagrida*, AHSI 4 (1935) 1-43 (study by an expert, events linked with suppression of Order, collaborator of Pastor); Gen. Hist.

*Maldonado (sometimes given in French form, Maldonat), Juan. Spanish theologian. 1533-83. D. Th. C. IX 1772-6; Fouqueray I; Astráin II; Smv. 403-12.

*Manare, Oliver. c.1523-1614. Organized Belgian Province. Poncelet I; Fouqueray I; Duhr I.

*Managlore, India. G. Cassiani Ingoni S.J., *Cinquant'anni a M. 1878-1928*. (Venice 1928).

*Manning, Henry E. Cardinal and the Js. 1808-92. Archbishop of Westminster. Koch with references.

*Maria Theresa and the Js. 1717-80. Archduchess of Austria, Queen of Hungary and Bohemia. Gen. Hist.; good account in C.E. IX 662, which, however omits mention of her sacrifice of the Jesuits to her personal and dynastic ambitions; Pastor XVI. [See ref. on suppression of Order]. Duhr IV, part 2. Oft repeated calumny that her confession was betrayed by her Jesuit confessor refuted in Duhr J. 40-68.

*Mariana, Juan de. 1536-1623. Eminent Spanish historian. M. Ballesteros Gaibros, *El Padre Juan de M. La vida de un sabio* (Barcelona 1944), life by one of Spain's outstanding historians.

*Marianas. Astráin VI-VII; Frías.

*Marquette, Jacques. 1637-75. French missionary in N. Am. and explorer of upper Mississippi. G. Garraghan S.J., *Père M. Priest, Pioneer and Adventurer* (Garden City, N.Y. 1929); C.E.

IX 690; J.V. Jacobsen S.J., *Marquette's Ordination, Mid.-Am.* 21 (1950) 46-54 (documentary refutation of claim that M. was never ordained a priest); *Jesuit Relations* (see index).

*Martyrs, Jesuit, of the Faith. Some 600. *Synopsis*.

*Mary, Mother of Christ; Jesuit devotion to. A. Drive S.J., *Marie et la Compagnie de Jésus* (Tournai-Paris 1913). Smv., *Bibliotheca Mariana* . . . (Paris 1888), systematic catalog of writings by Jesuits on Mary.

Mary Stuart (Queen of Scots) and the Jesuits. 1542-1587. Gen. Hist.; Brodrick, P.; Fouqueray II [Gouda, Scotland].

*Masons, see Freemasons above.

*Masse, Edmund. French. 1573-1646. Among first missionaries in Canada. See references under Old Society in Canada.

*Mathematics in the Order. Smv. X 811-45 (mathematical publications by Js.) See Pedagogy and Ratio Studiorum.

*Mastrilli, Marcello. Italian missionary martyr in Japan, who had been miraculously cured by St. F. Xavier and thus originated Novena of Grace. 1613-37.

*Mayer, Rupert. 1876-1945. German. Apostle among men of Munich. Imprisoned by Nazis. A. Koerbling, *P.R.M. Ein Priester und Bekenner unserer Zeit* (Munich).

*Médaille, Jean P. 1618-89. French. Founder of the Sisters of St. Joseph. Koch.

*Mercurian, Everard. Belgian. 4th General. 1514-73-80. Gen. Hist.; Astráin III.

*Messina, College of. Opened April 24, 1548. AHSI 17 (1948) 102-159 [Canisius].

*Mexico. F. Zambrano S.J. *La Compañía de Jesús en M. Compendio histórico* (Mexico c. 1940) (Good, clear general account of Order in Mexico by careful writer). More complete: Old Society: Decorme (best account); Alegre, Cuevas. New: Cuevas; Decorme, *Hist. de la C. de J. en la Rep. Mex.* 2 vols. (Guadalajara 1914-21) (Deals with 19th century); Alegre was continued by J. M. Dávila y Arrillaga, *Continuación de la Hist. de la C. de J. en Nueva España del P. Alegre* (Puebla 1888-9); Father P. M. Dunne S.J.'s series on Northwestern missions.

*Modernism and the Jesuits. D. Th. C. X 2009-47; J. Brucker, *Les Études contre le modernisme de 1888 á 1907* (Paris 1914).

*Molina, Luis. 1535-1600. Spanish theologian. C.E. X 436; Astráin IV (one of very best accounts); Pastor XI; AHSI 19 (1950) 75-145 (account by expert theologian).

*Molyneux, Robert. 1738-1808. English. First Superior of restored Society in U.S. Garraghan; P. Hurley S.J., W.L. 67 (1938) 271-292.

*Monita Secreta (i. e. Secret Instructions). Falsely attributed to General of Order; first appeared in 1614. Duhr J. 84-112; A. Brou S.J. in *Dict. Apol. de la Foi Cath.* (Paris 1931), col. 28-34; Harney, Appendix V "Alleged Secret Instructions of the Jesuits"; Gen. Hist.

*MHSI (= Monumenta Historica Societatis Iesu). Most important collection of documents beginning with Ignatius and first companions. Founded in Madrid in 1894; now, in Rome, engaged in publishing also documents pertaining to early mis-sions of Order. AHSI 13(1944) 1-64 is an account by two mem-bers of Historical Institute in Rome; volumes of collection pub-lished before 1944 are evaluated. To date (end of 1951) 73 vol-umes have been published.

*Morse, Henry Bl. English martyr 1595-1644. Foley; C.E. X 578.

*Music, Js. and. Smv. 935-8; J. da Costa Lima S.J., *Os Jesuitas e a música*, Brotéria 37 (1943) 20-28; S. Lennon S.J., *The Js. in Music*, IJD 10 (1937) 148-161.

*Mysticism, Js. and. D.Th. C. 1106-8; Smv. X 342-563.

*Nadal, Jerome. 1507-80. Span. who ably assisted Ignatius in applying legislation of the Order. Brodrick P; Astráin I-III; MHSI (writings).

*Neale, Charles. 1751-1823. Superior of Maryland Mission. Hughes; Garraghan [not in Koch].

*Neale, Leonard. 1747-1817. American. Successor to Carroll. C.E. X 728; G. Shea, *History of the Catholic Church in U.S.* (N.Y. 1890).

*Negro, Jesuit apostolate for the. E. Reynolds S.J., *Jesuits for the Negro* (N.Y. 1949). Account of work in U.S. and Jamaica preceded by brief conspectus of world wide ministry.

*New Orleans (city and province), see references under Loui-siana, Florida. For southwest: G. Sorrentino S.J., *Dalle mon-tagne rocciose al rio bravo* (Naples c. 1945); Sister Lilliana Owens, *Jesuit Beginnings in New Mexico* (El Paso 1950); ar-ticles in Mid-America, W.L. No complete history yet written of province. Garraghan has important chapters, esp. on College at Grand Coteau, La. On education, see McGucken (reference under Pedagogy).

*New York (city and province). Gen. Hist., esp. Harney. No complete history. Hughes for early history most complete. History of individual institutions, as of Fordham, N.Y. City Churches, important. McGucken for education (see Pedagogy). W.L. rich mine of information. G.G. Stander, *Jesuit Educational Institutions in the City of N.Y. 1683-1860* Hist. Rec.&St. 1934.

*Nobili, Robert de. Italian missionary among high caste Brahmins. 1577-1656. Gen. Hist.; P. Dahmen S.J., *R. de Nobili* (Münster 1924); id., *La correspondance de R.de N.* in *Revue d'histoire des missions* 12 (1935) 579-607.

*Norway. Gen. Hist.; Koch; J. Metzler S.J., *Die Apostolischen Vikariate des Nordens* (Paderborn 1919).

*Noyelle, Charles. Belgian. 12th General. 1615-82-86. Gen. Hist.

*Oates, Titus and the Js. 1649-1705. C.E. XI 173 (under entry *Oates Plot*) good bibliography; Duhr J. (see index); Foley; Pastor XIV, part 2.

*Odenbach, Frederick. 1857-1933. American. Founder of Jesuit Seismological Association. J. B. Macelwane S.J., *Jesuit Seismological Association* St. Louis 1950) [Not in Koch].

*Ogilvie, John Bl. Martyr. Scot. 1580-1615. W. E. Brown, *J.O. An Account of His Life and Death with a Translation of Documents Relating thereto* (London 1925).

*Oliva, John Paul. Italian. 11th General. 1600-64-81. Duhr III; Astráin VI; Ranke's and Boehmer's attack unjustified; drawn from anonymous source.

*Olivaint, Pierre, Venerable. 1816-71. French sacred orator in Paris; killed by Communist terrorists. Cl. Clair, *Pierre Olivaint* (Paris 1878); Burnichon III-IV; C.E. X 243.

*Oriental Institute. Koch.

*Oregon. Wm.N. Bischoff S.J., *The Jesuits in Old Oregon . . . (1840-1940)* (Caldwell, Idaho 1945); Garraghan. cf. also, California.

*Orlandini, Nicolas. 1554-1606. Italian. Official historian of Old Society. Smv. V 1934 f.; C.E. X 317.

*Oviedo, Andrew. 1518-77. Spaniard. Patriarch of Ethiopia. Beccari; Pastor VI; Astráin I-II; Brodrick O. and P.

*Owen, Nicolas, Bl. English martyr. — ?-1606. Laybrother entered Order before 1580. C.E. XI 364; Foley *Records* IV, VII.

*Pacca, Bartholomew, Cardinal, and the Js. 1756-1844. Friend and benefactor of the Order. C.E. XI 380; *Lib. Saec.* (see Index.)

*Paccanari, Nicolas. 1760—? Italian, founder of the Society of the Faith, popularly known as Paccanarists, a religious Congregation instituted during the suppression of the Society of Jesus and patterned on it. C.E. XIII, 306; Pastor XVI, part 3; *Lib. Saec.*; AHSI 20 (1951) 143 ff.

*Pacheco, Alfonso, Bl. Spanish martyr in India. 1551-83. [Rudolf Aquavival.]

*Páez, Pedro. Spanish missionary in Abyssinia. (1564-1622). Discovered of the sources of the Nile, see Smv. VI 83; Beccari II-XIII; Koch, 1662 is a misprint for 1622.

*Palafox y Mendoza, Juan de, and the Jesuits. 1600-59. Noisy and unfortunate misunderstanding with the Order, with imprudence on both sides; the only ones to profit were the enemies of religion. Spaniard. Bishop of Puebla in Mexico and Osma in Spain. Astráin V (an excellent and well balanced account making use of new documents); Alegre II (a well nigh exhaustive account, but present edition marred by misreading of original Ms.); Cuevas III (very favorable to Palafox); Decorme (brief, well balanced account); C.E. XI 414 (not up to usual high standard; needs thorough revision).

*Pallavicino, Pietro, Sforza, Cardinal. 1607-67. C.E. XI 426 (excellent, good bibliography); Smv. VI 120-143.

*Papebroch (van Papenbroeck), Daniel. 1628-1714. Belgian Bollandist (q.v.).

*Papacy and the Jesuits. Old Society: Pastor V-XVI, 3. New: Schmidlin; *Lib. Saec.*; AAS.

*Paraguay. See part I, under South America; also Reductions below.

*Paris. Gen. Hist.; French Assistancy (part I); Smv. VI, 219-275; Fouqueray I-IV; Burnichon I-V.

*Pascal, Blaise and the Js. 1623-62. Gen. Hist.; Fouqueray. (Koch, poor).

*Passaglia, Charles. 1812-87. Italian. Ex-Jesuit. Defender of the doctrine of the Immaculate Conception for whose proclamation (1854) he worked. Koch; Schmidlin.

*Passionei, Dominic, Cardinal, and the Js. 1682-1761. Italian Church diplomat, unfavorably disposed towards Order. Pastor XV, XVI, 1.

*Pastor, Ludwid Freiherr von, and the Jesuits. Preeminent German historian of Papacy. Wilhelm Wühr, *L.F. von P. 1854-1928. Tagebücher. Briefe. Erinnerungen.* (Heidelberg 1950).

G. Kratz S.J. and P. Leturia S.J., *Intorno al "Clemente XIV" del Barone von Pastor* (Rome 1935) discusses the part written by Pastor and that contributed by his collaborators to volume XVI,2.

*Paul III, Pope, and the Js. 1468-1534-49. Pastor V; Astráin I; Tacchi Venturi I-II; Gen. Hist. [Council of Trent].

*Paul IV, Pope, and the Js. 1476-1555-59. Pastor VI; Astráin II; Tacchi Venturi II; Gen. Hist.; Brodrick O. and P. [Elizabeth of England]

*Paul V, Pope, and the Js. 1552-1605-21. Pastor XII, Astráin V.; Gen. Hist.

*Pedagogy. IV part of the Constitutions. Ratio Studiorum found in III volume of the Institute. A.P. Farrell S.J., *The Jesuit Code of Liberal Education* (Milwaukee 1938), an historical survey and analysis, especially of the humanistic curriculum of the Ratio. It is one of the best in any language, with a balanced discussion of such important topics as: Arts course in Jesuit schools, meaning of collegium, drama, classical languages, vernacular languages, sciences; Ed. A. Fitzpatrick, *St. Ignatius and the Ratio Studiorum* (N.Y. 1933), first published Eng. translation of the 1599 Ratio Studiorum and pertinent parts of Jesuit Constitution (4th part); Wm. J. McGucken S.J., *The Jesuits and Education* (Milwaukee 1932), English trans. of 1822 Ratio for Lower Schools. Sub-title explains nature of this excellent book: The Society's Teaching Principles and Practice, Especially in Secondary Education in the US. It is accurate and thorough. Francis P. Donnelly S.J., *Principles of Jesuit Education in Practice* (N.Y. 1934). F. Charmot S.J., *La Pédagogie des Jésuites. Ses Principes. Son Actualité.* (Paris 1943) Gives principles and practice; one of the best books on the subject. Same author wrote: *L'Humanisme et l'humain* (Paris 1934). It is a profound discussion of what humanism really is. Important documents are found in *Monumenta Paedagogica S.I. quae primam Rationem Studiorum an. 1586 editam praecessere* (Madrid 1901), forms part of MHSI; G.M. Pachtler S.J., *Ratio Studiorum et Institutiones Scholast. S.J. per Germaniam olim vigentes . . .* 4 vols. (Berlin 1887-1894) in *Monumenta Germ. Paedagogica* (II,V,IX, XVI). For Drama, see references in Farrell and Gen. Histories, also *Theater* below. There is no complete account of Jesuit Drama, much less of Jesuit Education.

*Peking. Gen. Hist.; see under China. Popular accounts are: C. W. Allan, *Jesuits at the Court of Peking* (Shanghai, n.d.);

George Soulié de Morand, *L'Épopée des jésuites français en Chine* (Paris 1928). Most reliable is Pfister; see China.

*Periodicals, Jesuit, see part I.

*Persons (Parsons), Robert, English mission. 1546-1610. Smv. VI 292-316; Foley; L. Hicks S.J., *Father P. S.J. and the Seminaries in Spain*. Series of articles in Month during 1931 (vols. 157-158); *Memoirs* were edited by J. H. Pollen S.J., in Cath. Records Society Publications II (London 1896-7); L. Hicks S.J., *The Foundation of the College of St. Omers* AHSI 19 (1950) 146-180, a scholarly article with extensive bibliography on Persons; the bibliography of the same Review should be consulted for current publications on Persons. Fouqueray II; Astráin III. A good account of his life and work still needs to be written.

*Peru. See bibliography on South America (part I); Gen. Hist.; Astráin II-VII; R. Vargas Ugarte S.J. (and others), *Los jesuitas del Perú (1568-1767)* (Lima 1941); MHSI ready for the press.

*Pesch, Henry, German Sociologist 1854-1926 (brother of Theologian, Christian Pesch). *Heinrich Pesch 1854-1926* in Social Order (entire April 1951 issue devoted to him; scholarly with abundant bibliography; his own writings are listed pp. 186-192).

*Pesch, Tilmann. 1836-99. Philosopher and writer. C.E. XI 739; Hurter V 1873-4.

*Peeters, Paul. 1870-1950. Belgian Bollandist (q.v.) and Orientalist. *Analecta Bollandiana* 69,1 (1951) 1 ff. gives accurate life and exhaustive bibliography; vols. 67 and 68 are scholarly contributions from specialists the world over dedicated to him on his 80th birthday. The Month for Feb. 1951 has brief but excellent article on him.

*Petavius (Pétau), Denis. 1583-1652. French historian of ecclesiastical doctrine. C.E. XI 743.

*Pfefferkorn, Ignatius. 1725-after 1795. German missionary in Sonora. Decorme; T.E. Treutlein has edited in scholarly fashion Pfefferkorn's *Sonora. A Description of the Province* (Albuquerque N.M. 1949); id. in Mid-Am. 20 (1938) 229-252; Smv. VIII 768.

*Philippines, see part I. A very brief account is Thomas B. Cannon S.J., *History of the Jesuits in Philippines*, W.L. 66 (1937) 115 ff. Numerous other articles in W.L., Jesuit Missions for cur-

rent accounts of Jesuits apostolate; AHSI for historical bibliography.

*Piccolomini, Francis. Italian. 1582-1649-51. 8th General. Astráin V; Smv. IV 699 f.

*Pignatelli, Joseph M. Bl. Spaniard of noble Italian family. 1737-1811. Helped organize Order in Italy for day of universal restoration, which he did not live to see. J. March S.J., *El restaurador de la C. de J. Beato José P. y su tiempo* (Barcelona 1944); *Lib. Saec.*; E. Rosa S.J., *Il B. Giuseppe P.* Civ. Catt. 1937, 534 ff; J. Nonell S.J., *El venerable P. José M.P.* 3 vols. (Manresa 1893-4).

*Pius IV, Pope, and the Js. 1499-1559-65. Gen. Hist.; Brod-
rick, P.; Pastor VII, Astráin II [Council of Trent].

*Pius V, Pope, and the Js. 1504-66-72. Gen. Hist.; Pastor VIII, Astráin II.

*Pius VI, Pope, and the Js. 1717-75-99. Pastor XVI, part 3.

*Pius VII, Pope, and the Js. 1742-1800-23. *Lib. Saec.*; Schmidlin I; Gen. Hist.

*Pius IX, Pope, and the Js. 1792-1846-78. *Lib. Saec.*; Schmidlin II; Gen. Hist.

*Pius X, Pope, and the Js. 1835-1903-14. *Lib. Saec.*; Schmidlin III; Gen. Hist.

*Pius XI, Pope, and the Js. 1857-1922-39. Schmidlin IV; AAS; Mem SI.

*Pius XII, Pope, and the Js. 1876-1939-. AAS; AR; Mem S.I.; Osservatore Romano.

*Polanco, Juan A. 1516-76. Spanish secretary of Ignatius. Astráin I-III; Tacchi Venturi I-II; Duhr, esp. I. Writings published in MHSI.

*Poland. Gen. Hist.; Zalenski [See part I].

*Pombal, Marquis de (Sebastião José de Carvalho e Mello.) 1699-1782. Violent persecutor of the Order; exiled members of Portuguese assistancy, tortured and put to death Malagrida and other unfortunate victims, especially in dungeon prisons; intrigued for suppression of entire Order. Gen. Hist.; Rodrigues VIII; C.E. XII 224 [Suppression, Malagrida; Portugal; Brazil].

*Pongracz, Stephen, Bl. Hungarian martyr. 1582-1619 [See ref. under *Saints*].

*Ponte (de la Puente), Luis Ven. Spanish ascetical writer. 1554-1624. Astráin III-IV; Smv.

*Portugal. Gen. Hist.; Rodrigues; id., *A Companhia de Jesus*

em P. e nas Missões 2 ed. (Porto 1935), brief general account of Portugal 1540-1934.

*Possevino, Anthony. Italian. 1534-1611. Renowned diplomat, scholar and writer. C.E. XII 317; Pastor IX-X; Fouqueray I-II. Writings listed in Smv.

*Pozzo, Andrea (also written Pozzi). 1642-1709. Italian lay-brother. Outstanding painter of Order (frescoes in St. Ignatius, the Gesù, sketches in the National Gallery, in Rome; frescoes in the Cathedral of Frascati). Gen. Hist.; Koch.

*Pro, Miguel. Mexican. Victim of Calles persecution. Ant. Dragon S.J., *La Vie intime du Père Pro* (Montreal 1940).

*Protestantism and the Js. Koch; Gen. Hist.; Order not founded to combat, as often stated. cf. Reformation below.

*Provincial Letters, see Pascal.

*Quickenborne, Charles von, Belgian missionary in USA; founder of Missouri Province. 1788-1837. Garraghan.

*Rávago (Rábago), Francisco. 1685-1763. Spaniard. Confessor of Ferdinand VI. Astráin VII; E. Leguina, *El P. R., confessor de Fernando VI* (Madrid 1876).

*Ranke, Leopold von and the Js. 1795-1885. Koch.

*Rapin, René, French humanist and theologian, opponent of Jansenism. C.E. XII 648; Hurter IV 451; Smv. 1443 ff.

*Ravallac, Francis and the Js. 1578-1610. Fouqueray III; Duhr J. 754-63, for refutation of calumny against Order. Assassination of Henry IV of France.

*Ravignan, Gustave, French sacred orator, writer and apostle of Paris. 1795-1858. A. de Ponlevoy, *Vie du R. P. de R.*, 2 vols. (Paris 16th ed. 1907), author was a close friend of R.; C.E. XII 667; Burnichon I-III; Smv. VI 1499 ff.

*Realino, Bernardino, St. 1530-1616. Apostolic worker in Italy. Koch.

*Recalde, López de. Copyist's blunder for Founder's family name, and still used by some writers, erroneously so. C.E. VII 639A, and esp. Astráin I, 3-4. Full correct name: Iñigo López de Loyola.

*Récalde, I. de, pseudonym of author of series of publications issued in Paris against the Order.

*Reductions in Paraguay. Astráin III-VII; P. Hernández S.J., *Organización social de las doctrinas Guaraníes de la C. de J.* 2 vols. (Barcelona 1913); G. O'Neill S.J., *Golden Years on the Paraguay* (London 1934); Duhr J. 217-233 for refutation of calumnies against the Order.

*Reformation and the Jesuits. There is no one volume or series of volumes that deal adequately with this important historical topic. The teacher must consult the General Histories of the Society, as Brucker. The histories of the various assistancies give the most complete and accurate accounts for the respective territories. Important are the lives of the various Jesuits who played a leading role in this tremendous drama, as Ignatius, Laínez, Canisius, Bellarmine, to name but a few by way of example. Pastor's History of the Popes from volume V on is a veritable mine of information on this subject. Histories of the Reformation, such as Pierre Janelle, *The Catholic Reformation* (Milwaukee 1949).

*Regis, Francis St. 1597-1640. French apostolic worker. R. Holland S.J., *The Life of St. Francis Regis* (Chicago 1922); A. Foley, S.J. *St. Regis. A Social Crusader*. (Milwaukee 1941).

*Regimini militantis Ecclesiae. Bull of Paul III approving the Order on Sept. 27, 1540. Text in *Institutum* I pp. 3-7. Pastor V. Gen. and Assistancy histories, esp. Tacchi Venturi I.

*Relations, Jesuit; see part I, documentary section.

*Restoration of the Order throughout the world on Aug. 7, 1814 through constitution *Sollicitudo omnium Ecclesiarum*. *Lib. Saec.*; Gen. Hist.; Schmidlin I.

*Retz, Francis. 1672-1730-1750. Bohemian. 15th General. Pastor XV and esp. XVI,1.

*Rhodes, Alexander. 1591-1660. French. Founder of mission in Tongking. Pfister n. 53; writings in Smv. VI 1718.

*Ribadeneira, Pedro de. 1526-1611. Entered Order at time of Ignatius; wrote Founder's life; prolific historian and ascetical writer. Astráin I-IV; Tacchi Venturi II; Smv. VI 1724-58; more important writings in MHSI.

*Ricci, Lorenzo. Italian. 1703-58-75. 18th and last General of the Old Society. Pastor XVI, 1-3; A. Carayon S.J., *Le P. Ricci et la suppression de la C. de J.* (Paris 1869). Pastor shows that letter attributed to Ricci on illegitimacy of Charles III not written by Jesuit General, XVI, 1, pp.80ff. Definitive life still to be written.

*Ricci, Matteo. 1552-1616. Italian pioneer missionary in China; scientist (studied under Clavius); worked successfully at court of Peking (q.v., also Clavius). Pastor IX-XI; Smv. 1792-5; writings edited in part by Fathers Tacchi Venturi and P. d'Elia S.J.; Gen. Hist.

*Richelieu, Armand Jean du Plessis and the Js. 1585-1642. French Statesman and Cardinal. Fouqueray IV-V; Duhr J. 669; Gen. Hist.

*Rodrigues, Simon. Portuguese. (d. 1579). One of first companions of Ignatius. Astráin I-II, Rodrigues I-II; Brodrick O and P.; Smv. VI 1979-80; MHSI.

*Rodríguez, Alfonso, St. Spanish laybrother. 1531-1617. Astráin IV. First rate life still to be written.

*Roothaan, John. Netherlander. 1785-1823-53. 21st General. Robert North S.J., *The General who Rebuilt the Jesuits* (Milwaukee 1944); L. De Jonge S.J. and P. Pirri S.J., *Johannes R. S.J. Praepositus Generalis XXI. Testimonia Aequalium* (Rome 1935).

*Roser (Rosell), Isabel. Benefactress of Ignatius. Astráin I; Tacchi Venturi I; Gen. Hist.

*Rosweyde, Heribert. Netherlander. 1569-1629. Predecessor of Bollandists (q.v.).

*Russia. *Pesma e Donesenya yezuitov o Rossye* (St. Petersburg [Leningrad] 1904). (Letters and relations in Russian translation and Latin original, dealing with apostolate there from late 17th to early 18th centuries); P. Pierling S.J., *La Russie et le Saint-Siège*, 5 vols. (Paris 1896-1912) with numerous references; same author has written extensively on Jesuits and Russia; A. Carayon S.J., *Missions des jésuites en Russie* 1804-24 (Poitiers 1869); W.L. 77 (1948) 115-122 (*Catherine of Russia and the Jesuits*); J.A. Kemp, *The Jesuits in White Russia*, Thought 15 (1940) 469-486; Zalenski, R.B. (classic work on subject).

*Sacchini, Francis. Italian. 1570-1625. Continued official history in the Old Society, initiated by Orlandini (see part I).

*Saints and Blessed of the Order. Koch under *Heilige*; *Synopsis*, columns 716 ff. Brief accounts of each: F. Corley S.J. and R. Willmes S.J., *Wings of Eagles. The Jesuit Saints and Blessed* (Milwaukee 1941); A. Ambruzzi S.J., *In Nomine Jesu. Saints and Blessed of the Society of Jesus* (Mangalore 1934).

*Salmeron, Alfonso. Spaniard, one of the early companions of Ignatius. 1515-85. Gen. Hist. Astráin I-II; Brodrick O. and P.; Smv. VII 478 ff; MHSI.

*Salvatierra, Juan M. 1648-1717. Companion of Kino in missionary work in Mexico and Southwest. Best account in Decorme. Life by Manuel Venegas S.J. (fellow missionary): *J. M. de S . . .*

trans. into Eng. . . . and annotated by Marguerite E. Wilbur (Cleveland 1929).

*Sánchez, Alfonso. Spanish missionary in Mexico and Philippines. 1547-93. Colín-Pastells; Astráin III-IV; (see part I, bibliography on Chile).

*Sarbiewski, Maciej (Matthias) Kazimierz (Casimir), Polish court preacher and poet, "Horace of Poland". 1595-1640. Zalen-ski II; A. Baumbartner S.J., *Geschichte der Weltliteratur* (Frei-burg 1897-1912) esp. vol. IV.; Smv. VII 627-46.

*Schall von Bell, Johann Adam 1591-1666. German mission-ary at the court of Peking. Pfister n.49; A. Vāth S.J. *J.A.S. von B., Missionar in China* . . . (Cologne 1933); G. Brinkworth, *Jesuit Mandarin* . . . , Month 166 (1935) 212 ff.

*Scheiner, Christopher. German mathematician, physicist and astronomer. 1575-1650. Smv. VII 734-40; Duhr II.

*Schiller, Friedrich von and the Js. Koch.

*Secchi, Angelo. Italian. Renowned astronomer and physicist. 1818-78. Professor and director of observatory at Georgetown (1848-50). Gen. Hist. Koch.

*Sedelmayr, Jakob. 1703-79. German missionary in Mexico. Decorme.

*Segneri, Paul. Italian sacred orator. 1624-94. C.E. XIII 683 (good bibliography); Smv. VII 1050-89.

*Sicily, see bibliography under part I.

*Sigüenza y Góngora, Carlos. Mexican savant 1645-1700. Left Jesuit Order during his studies but returned before death, as proven in Cuevas I,1,XI (3rd. ed. p. 277). Decorme; I. A. Leonard, *S. y G. a Mexican Savant of the 17th Century* (Berkeley 1929).

*Sint ut sunt, aut non sint (Let them, i.e. the Jesuits, remain as they are or cease to exist). Most likely words of Clement XIII rather than of General L. Ricci. Pastor XVI, part 1, page 651 (German ed.); Duhr J 451f.

*Sixtus V. Pope, and the Js. 1521-85-90. Pastor X; Astráin III.

*Skarga, Peter. 1536-1612. Polish sacred orator, court preacher and writer. Zalen-ski I, Pastor IX, XII; G. M. Godden, *P. Sk. S.J. . . . Priest and Patriot*, Month 183 (1947) 359-368.

*Sodality of the Bl. Virgin [Marienkongreg.] C.E. XIII 120; Émile Villaret S.J., *Les congrégations mariales* (Paris 1947) [See Leunis].

*Sollicitudo omnium ecclesiarum. Apostolic constitution of Pius VII (August 7, 1814) restoring the Society throughout the world. *Lib. Saec.* pp. 18-37; Gen. Hist. See Restoration.

*Sommervogel, Carlos. 1834-1902. Alsatian. Preeminent bibliographer of the Order, continuator of the De Backer brothers. J. Brucker S.J., *Le R. P. C.S.* in vol. X of the *Bibliothèque des Écrivains de la C. de J.*; also at the end of the article *Society of Jesus* in C.E.

*Southwell, Robert Bl. English martyr and poet. 1561?-1595. P. Janelle, *R. Southwell, the Writer, A Study in Religious Inspiration* (London 1935).

*Spinola, Charles Bl. Italian. 1584-1622. D. Donnelly S. J., *A Prisoner in Japan, C.S.* (London 1927).

*Suárez, Francis. 1548-1617. Spaniard. Preeminent theologian and philosopher (Doctor Eximius). The classic life and study of Suárez is *R. de Scoraille S.J., François S. de la C. de J.* (Paris 1913). A good modern account correlating his life with important events of the time is J. Fichter S.J., *Man of Spain, F.S.* (N.Y. 1940); C.E. XIV 319; scholarly articles in *Razón y Fe*, *Études* and most Jesuit philosophical and theological reviews on the fourth centenary of his birth.

*Sue, Eugene (Marie Joseph) and the Js. 1804-57. French novelist and pamphleteer against the Order (*Le Juif errant*). Koch with references given there.

*Suppression of Order on July 21, 1773. See Dominus ac Redemptor above, also Part I. Best single account: Pastor XVI, part 2.

*Syria. H. Charles, *Jésuites missionnaires en Syrie* (Paris 1929); Fouqueray III-V; Burnichon IV. See part I, under *Missions*.

*Tamburini, Michaelangelo. Italian. 14th General. 1648-1706-13. Gen. Hist. Smv. VII 189 ff; Astráin VII.

*Tanucci, Bernardo di. 1698-1783. Italian minister and regent of Naples. Persecuted Order and effected its expulsion from the Kingdom of Naples. See references on Suppression, especially Pastor XVI; Gen. Hist.; B. Duhr S.J. in *St. aus ML* 55 (1898) 292-305.

*Tarahumara, Mexico. Mission among Indians since 1631. Old: Decorme; Cuevas; Alegre II-III. New: M. Ocampo S.J., *Historia de la Misión de la Tarahumara (1900-1950)* (Mexico 1950).

*Tekakwitha (Tegakwitha and other forms), Catherine

(Kateri) 1656-80. Indian girl in Iroquois Canadian Jesuit mission; died with reputation of sanctity. E. Lecompte S.J., *Une vierge iroquoise, C.T. Le Lis des bords de la Mohawk et du Saint Laurent* . . . 2 ed. (Montreal 1930) is her life by an eminent Canadian historian. More popular in form is: Daniel Sargent, *C.T.* (N.Y. 1936).

*Tokyo (see references on Japan). In modern times, Js. there since 1908. *Lib. Saec.*; A. Brou S.J., *L'Université Catholique de Tokyo. Les Origines.*

*Toledo, Francisco, Cardinal. 1532-96. Eminent Spanish philosopher and theologian. Astráin II-III.

*Trent, Council of, and the Js. Gen. Hist.; Astráin I-II; Tacchi Venturi; Pastor V ff. for general account.

*Trévoux, Journal de, scientific and literary review of Jesuit Louis le Grand College from 1701 on. G. Dumas [S.J.], *Histoire du Journal de Trévoux (1701-1762)* (Paris 1936) is a scholarly study with pertinent bibliography; D. Th.C. XV,1, col. 1516.

*Trigault, Nicolas. 1577-1628. French missionary and explorer in China. Pfister n.32. Smv. VIII 237-244. *De Christiana Expeditione* of Trigault has been translated into several modern languages, English among them.

*Theater (see Drama and Pedagogy). Duhr I-IV, under *Schultheater*; H. Becher S.J., *Die geistige Entwicklungsgeschichte des Jesuitendramas*, (Halle 1941) is by the well known historian and contributor to *Stimmen der Zeit*; E. Boyse, *Le théâtre des jésuites* (Paris 1880) is still one of the best studies of the subject, but with decided emphasis on French contribution to almost total exclusion of other countries. W. Flemming, *Das Ordensdrama* (Leipzig 1930) gives texts of several Jesuit dramas; N. Scheid S.J., *Das lateinische Jesuitendrama im Deutschen Sprachgebiet* in *Literart. Jahrbuch der Gorresgesellschaft* 5 (1930) 1-96. Fülöp-Miller gives a popular account with interesting facts of the sensational sort; illustrations are of the more fantastic scenes.

*Theresa of Ávila and the Js. 1515-82. Spanish saint, Carmelite reformer and preeminent mystic writer. Koch; Astráin II 537-540.

*Tyrrell, George, b. in Dublin 1861, d. 1909. Ex.Jesuit modernist. D.Th.C. X,2,2024 ff. analysis of teaching and bibliography.

*USA. See part I.

*Universities, Jesuit and Jesuits in. Gen. Hist. especially Harney and Becher; A. Dechevrens S.J., *Les Universités Catholiques, autrefois et aujourd'hui* (Paris-Lyons n.d.).

*Valencia, Gregory de. 1541-1603. Eminent Spanish theologian. Astráin III and esp. IV [Controversy on Grace, Molina, Bañez, Bellarmine].

*Valignano, Alexander. 1538-1606. One of the most prominent missionary leaders in the East [Japan, China, India] Pfister n.6; Smv. VIII 403-7; AHSI for abundant later bibliography.

*Varin, Joseph. 1769-1850. French priest, superior of Society of Sacred Heart, became Jesuit after restoration. Burnichon I-IV; *Lib Saec.* 10-12;42; A.Guidée, *Vie du R. P. Jos. Varin* (Paris 1860).

*Vásquez, Gabriel. 1551-1604. Eminent Spanish theologian. Astráin IV.

*Vaughan, Bernard. 1847-1922. English sacred orator. C.C. Martindale S.J., *Bernard Vaughan* (London 1923).

*Verbiest, Ferdinand. 1623-88. Flemish missionary and astronomer at court of Peking. Pfister (index); H. Josson S.J. et L. Willaert S.J., *Correspondance du F.V. de la C. de J., directeur de l'observatoire de Pékin* (Brussels 1938).

*Vico, Francesco de. 1805-48. Italian astronomer and mathematician (also composer), professor of Secchi (q.v.); with Secchi at Georgetown in 1848. Smv. VIII 641-4; C.E. XV 406.

*Verhaegen, Peter. 1800-68. Belgian missionary in middle US for nearly 50 years. Garraghan.

*Vieira, Antonio. 1608-97. Portuguese sacred orator and missionary in Brazil. Leite vols. III,IV,VII and IX; C.E. XV 415; no satisfactory life yet published.

*Visconti, Ignatius. Italian. 1682-1751-55. 16th General. Gen. Hist.; Astráin VII; Pastor XVI,1 [Lavalette].

*Vitelleschi, Mutius. Italian. 1563-1615-45. Gen. Hist.; Astráin V; Smv. VIII 848-852.

*Voltaire, François M. Arouet de, and the Js. 1694-1778. Duhr J.408-9; Gen. Hist.

*Wasmann, Eric. South Tyrolese. 1859-1921. Noted entomologist. Koch.

*Weninger, Francis. 1805-88. Austrian missionary in US. Garraghan II-III (bibliography and excellent account, especially of his missionary activity).

*Wernz, F.X. German. 1842-1906-14. 25th General. Gen. Hist.; *Lib. Saec.*; C.E. under entry *Society of Jesus*; also latest supplement.

*White, Andrew. English. 1579-1656. Missionary in eastern US. Hughes; Smv. VIII 1091-3; C.E. XV 610.

*Witchcraft and the Js. Duhr II,2,481-533. [See Spee in C. E. also Thurston's article there on Witchcraft XV 674].

*Xavier, Francis St. Spaniard (Navarrese). 1506-1552. Apostle in Orient. Gen. Hist.; Astráin I; J. M. Cros S.J., *St. François Xavier*, 2 vols. (Toulouse 1900) is the most complete and scholarly to date; G. Schurhammer S.J. is compiling a well nigh definitive life of the saint; he has also published a well known shorter life, *Der heilige F.X., der Apostel von Indien und Japan* (Freiburg 1925). MHSI.

References to Pastor's *History of the Popes* are to the German original, rather than the English translation.

REVIEWS OF BOOKS

MEDIEVAL

The Sacraments of the Christian Faith, by Hugh of St. Victor.
Translated by Roy F. Deferrari. Cambridge. The Medieval
Academy of America. 1951.

Professor Deferrari had been told by a certain scholar of Hugh of St. Victor's works that "it was impossible to translate the *De Sacramentis* because Hugh himself did not know what he was saying in it." This cynical and false conclusion failed to consider that all our texts of the *De Sacramentis* were signally defective.

This source of trouble for a translator was removed by Brother Charles Henry Buttimer, F.S.C., who has constructed a critical text of the work from manuscripts provided by the Medieval Academy of America. Professor Deferrari has based his translation upon this as yet unpublished text. It prompts him to comment that Hugh did know what he was saying, that his style is "forceful, logical, clear." The reader may not agree completely with this assertion, but he will find it much closer to the truth than the rash remark of the unknown scholar.

Since the Latin text is not available, the reader must accept on faith the accuracy of Professor Deferrari's translation. This is easy to do, however, since his unusual competence for such work is widely known.

The *De Sacramentis* is Hugh's most important writing and was composed about 1134 A. D. at the famous Augustinian monastery of St. Victor in Paris where Hugh spent most of his life. The book is a compendium of Catholic teaching, though it omits a few essentials, e.g., the entire treatise on grace. Interspersed with the dogma are a few items on moral theology and canon law.

Among the various healthy attitudes adopted by Hugh towards his sacred subjects, two especially are worthy of comment. First, he realizes that man should not be over-inquisitive about the mysteries of God. There are certain boundaries beyond which it would be rash for weak human reason to go. Second, even when the finite mind seems to be able to penetrate the reasons behind God's acts and revelations, Hugh is decidedly reserved in appraising the value of such penetration. He often qualifies such "*rationes convenientiae*" with expressions like "probably," "per-

haps," "it seems," "reason seems to demand," and so on. Such modesty is refreshing.

The book will be of little service to the secular or ecclesiastical historian. However, scholars interested in the development of Catholic dogma should welcome it. So, too, should historians of Christian literature. The volume should be found in the library of every Christian theological seminary.

Clarence McAuliffe, St. Mary's College.

The Hundred Years War, by Edouard Perroy. Tr. by Warre Bradley Welles. New York. Oxford University Press. 1951. pp. xxiii, 376. \$6.00.

M. Edouard Perroy, Professor of Medieval History at the Sorbonne has given us a coldly lucid account of the titanic struggle between England and France which convulsed the latter middle ages and did so much to promote their decline. There is little of the glamor of chivalry in this book and not too much about the outstanding heroes. Even Joan of Arc, though treated reverently enough, does not stand out. *The Hundred Years' War* of M. Perroy is decidedly not the *Hundred Years' War* of Froissart.

What M. Perroy gives in this book is a clear picture of the war's causes. He skillfully follows each change in the tempo of the war and makes it evident why the war flared up and why it died down. The involved Orleans-Armagnac feud with Burgundy assumes a preponderant role in the English triumph which was the Treaty of Troyes. The healing of the breach between the French Crown and the House of Burgundy meant the final ruin of English hopes. The weak grasp of the English forces on the conquered countryside is brought out. Besides giving a clear picture of the war, M. Perroy sheds a good deal of light on incidental medieval questions. The bureaucracy of the Valois monarchy is described as already developing during this period. A very interesting contract is made between the feudal lords of the twelfth or thirteenth century and the great magnates of the fourteenth and fifteenth centuries. The later magnates, according to M. Perroy, did not want feudal independence from the central authority of the crown. They wanted to control that central authority.

The great virtues of M. Perroy are his clarity in exposition and his impartiality. From the text it would be difficult to guess whether the author were an Englishman or a Frenchman. The

lack of military history is no great defect for the reader can easily supplement Perroy's book with Oman's great *History of War in the Middle Ages*. For color we can go back to Froissart. But for a clear picture of the framework of the war and the prosaic background of the war it would be difficult to find a better one volume work than *The Hundred Years' War* of M. Perroy.

Joseph S. Brusher, Loyola University of Los Angeles.

The Legendary History of Britain: Geoffrey of Monmouth's Historia Regum Britanniae and Its Early Vernacular Versions, by J. S. P. Tatlock. Berkeley. University of California Press. 1950. pp. xi, 545. \$7.50.

This definitive work is the fruit of fifteen years of labor by Tatlock, late eminent Professor of English at the University of California. It does not include, as the title might suggest, a translation of the *Historia*. It is rather an extensive and intensive treatment of numerous questions *about* the *Historia* and its author. It stresses the mind and intent of the author, and the general background of the work. Tatlock fixes the date of the fictional account as 1130-1133. Geoffrey was apparently of Breton birth, a canon of St. George's, a small house at Oxford, who died in 1154 as consecrated, if not incumbent Bishop of St. Asaph's in Wales. Tatlock argues strongly for Geoffrey's prime responsibility for the Arthur legend. In his estimation, Geoffrey was a sophisticated propagandist, patriotic to the British race, but at the same time loyal to the Anglo-Norman monarchy. He wishes to supply the Britains with a flattering history, which will enhance their stock in the eyes of the Norman aristocracy. At the same time, he supported the kingship, Norman and English, as well as British, and he is loyal to the monarchy, which he considers continuous, despite changes in dynasty.

In view of the manner of composition—a sort of race with death, according to the literary executor, Mrs. Dempster—the work is not too choppy, even though it gives the impression of being the transcribed notes of a keen scholar. Its flavor would be well improved by a shift in the order of chapters, sc.: Geoffrey (Chaps. 20, 18, 16), the *Historia* (15, 19), Politics, Imperialism, Warfare, Law, the Church and Religion, Customs and Manners (8-13), Prominent Persons, including Arthur and Merlin (4-7, 17), Popular Elements and Geography (2, 3, 14), and Early Versions (21-23).

The Tatlock treatise is a "must" for university libraries. It will probably be read in full by only highly specialized scholars, but will be exploited by all those working on research topics or in quest of material for historical fiction. To such it will represent a rich mine, and remain the useful monument, self constructed, of a great scholar.

Daniel D. McGarry, Saint Louis University.

MODERN

Luther and His Times: The Reformation from a New Perspective, by E. G. Schwiebert. St. Louis. Concordia Publishing House. 1950. pp. xxii, 892. \$10.

Martin Luther, His Life and Work, by Hartmann Grisar, S.J. Adapted from the second German edition by Frank J. Elbe. Edited by Arthur Preuss. Westminster. Newman Press. 1950. pp. xx, 609. \$4.75.

This 1950 Newman Press edition of Grisar is a reproduction of the single volume in English which appeared in 1926. The English translation in six volumes of the larger work came out in 1913-17.

Both works, one written and interpreted from the Protestant and the other from the Catholic outlook, provide a laboratory problem for students of the science of history. In so controversial a subject, not too many common denominators appear, granted that the basic assumption of the two religious faiths are remembered.

Schwiebert belongs to the "great men" or heroic school of interpretation. His general conclusion is that Luther was a hero who brought back simplicity of religion, and planted the seeds of individualism whose fruits are progress and social betterment. For Grisar, Luther was an apostate, heroically dedicated to his mission, recklessly defiant of simony and abuses, and burdened with a heavy sense of sin. Like Jansen and Denifle, the German Jesuit saw in Luther and his legacy slow suicide of true religion, a long postponement of social justice, and an incurable religious trauma in the European community.

The purpose of Grisar is to psychoanalyze the motives, impulses, and problems which moved Luther. Grisar holds that Luther was a psychopath unfit for the cloister, a theologian *minus habens* who might have rescued himself by an understand-

ing of a few elementary theological facts, from what was and is the familiar history of the decline and collapse of a priest's interior life. Thus, had Luther comprehended the difference between original sin and concupiscence, had he moreover understood the nature of grace, there might not have been any longing by him to feel grace, as if grace in itself were an object of sensation; and there might not also have happened the Pelagianist attempt by the over-worked monk to pull himself up, as it were, by his own suspenders without the help of grace.

Grisar would hardly agree with Schwiebert's remark that "Luther was capable of analyzing medieval theological dogma." (p. 185). Nor would he agree that there was something "new" in the new theology of Luther save perhaps the able and successful technique of propaganda. As a theologian Luther was confused, and not at home with universal concepts. He quickly gave up the study of law. His report card never put him at the head of his classes. He was thirtieth in a class of fifty undergraduates, and second in a graduate group of seventeen.

Schwiebert is among the foremost Lutheran scholars in America. He has mastered the latest findings in his specialty, and has studied and taught in Germany. The late Preserved Smith suggested research into the role played by the University of Wittenberg in Luther and Lutheranism. The result is a masterly account of the town and University of Wittenberg, its faculties, enrollment, library, and endowments such as would delight a Rashdall. The purpose of the work is to show that "the German Reformation was possible only because of a well-organized educational program that made Wittenberg the nursery of the whole movement." "Fundamentally the Reformation was an educational movement."

The blurb, "the figure of Luther emerges in a new perspective," does not seem justified either by the analysis of student enrollment, or by the history of the university. The publishers have done a disservice to the author by so sweeping a claim. The work is really three books: an historical survey, the role of the university, and the life of Luther. The latter two parts are more closely interwoven than the first which contains many slips: v.g. "that Gregory VII established the college of cardinals" (p. 14), "that Philip IV met all papal missives squarely with clever rebuttals" (p. 22). There are many more weaknesses. Catholics will wish that the author consulted other sources in addition to Harnack

for an explanation of Augustinian theology, and for the technical meaning of "evolution of dogma." Too, they will be surprised to read that "St. Bernard of Clairvaux held there were ten sacraments, and that "with Alexander III began seven sacraments, which Peter Lombard also accepted" (p. 161). His survey of medieval and sixteenth century history might be shortened, and fine-combed for errors, and be more sharply related to the second and third parts of an excellent and beautifully printed work.

Both authors agree that Luther had charm as a family man, as a table companion, and as a teacher. Grisar praises highly the excellence of Luther's German version of the Bible, the poetic and lasting appeal of his hymns, and his undoubted skill as a preacher. Both admit that he was irascible, and used violent and extravagant language. Grisar tries to explain psychologically the pile of lies against the "papists"; and says it is not true that Luther found low pleasure in sexual matters. Yet Grisar does not absolve Luther as an undergraduate from the charge of sexual immorality, a charge which Schwiebert denies by citing new evidence. Both concur that Luther had the common touch, knew the idiom of the peasant, and used effectively the barn-yard brand of humor common in those days. But for the most part the authors do not see eye to eye on basic and major issues.

Schwiebert's work should be read by students of history, education, and theology—provided they too know the basic facts of the "old" theology.

John P. Porter, Le Moyne College.

Southeast Asia, by E. H. Dobby. New York. John Wiley and Sons. 1951. pp. 415. \$5.00.

"Southeast Asia" is a recent publication concerning a region old in chronology, history and civilization but little known to the average reader. To most people the region of Southeast Asia is an area of dense forests, crumbling temples—of a Malay people with peculiar customs and a wierd aspect in general. Professor Dobby has done much to "roll back the curtain of the unknown" and thus set the reader aright.

The treatise is timely, too, for Communist-fomented political conditions in this area are not of the best, and Europeans (owners past and present) are encountering difficulties in maintaining the status quo.

In general, the plan of the book is excellent for in Part I the author deals with the elements of natural landscape—earth features, climate, drainage patterns, natural vegetation, natural fauna and the soils. His chapter on earth features is especially good in description and is not “too heavy” in the terminology of the historical geologist as similar chapters often are in many other books dealing with earth features on a regional basis. His work is scholarly, yet of sufficient clarity to appeal to the average reader, whether geologist, geographer, sociologist, botanist, or the like.

Part II treats the countries of Southeast Asia, and here the author employs a specific “follow up” on what he generalized in Part I. For each major country concerned he has a chapter on the natural landscape and a second on the cultural. His style in each second chapter portrays how man has used and changed the natural landscape while superimposing his cultural pattern upon it.

Again there is a generously and timely employment of maps, charts, tables and other geographic illustrative tools to strengthen the work and enlighten the reader.

Part III emphasizes the human geography of Southeast Asia and is divided into four chapters: agriculture, fishing, industry and trade, and politics and prospects.

In the chapter on agriculture, Professor Dobby stresses the importance of shifting cultivation and reasons for it, commercial plantation agriculture, both shifting and commercial crops with plantation methods employed for the latter types. He also shows the effects of the Second World War, and the trends in agriculture today. Again illustrative materials do much to embellish the text.

The portrayal of the fishing industry is enlightening to many, for he shows the importance of fish in the everyday diet of the people, the types and the manner of fishing and the regional trade in fish.

Each chapter has a bibliography listing authorities upon which the author has drawn for his materials and whom other readers might like to consult for additional information.

Professor Dobby has by his book “Southeast Asia” brought to light the geography of one of the few remaining areas little known to man of the twentieth century.

John W. Conoyer, Saint Louis University.

The Rise of Totalitarian Democracy, by J. L. Talmon. Boston. The Beacon Press. 1952. pp. xi, 336. \$4.75.

The author of this work maintains that out of the eighteenth century there emerged two types of democracy: one of them liberal and the other totalitarian. This study is devoted to the latter type of democracy; a second volume is promised on the liberal type. Professor Talmon does an excellent piece of work in this volume by showing that totalitarian democracy is not extraneous to the Western tradition but is to be found logically in the principles of the French Enlightenment. He traces its development through the French Revolution and follows to its logical conclusion in the theories of Gracchus Babeuf. His thesis is that Babouvist doctrine is the crystallization of eighteenth-century postulates, and that it led naturally to economic communism and the single-party democratic state. Totalitarian democracy, he believes, is the product of the doctrinaire spirit, whereas empiricism makes for liberal democracy. This study adequately demonstrates that the doctrinaire spirit of which he speaks leads to totalitarianism, but the reader must wait for his succeeding work to decide whether he can establish with the same certainty that liberal democracy is necessarily connected with empiricism and cannot rest upon other doctrines.

Thomas P. Neill, Saint Louis University.

The Age of the Baroque, 1610-1660, by Carl J. Friedrich. New York. Harper & Brothers. 1952. pp. xv, 367. \$5.00.

Professor Friedrich's work is the eleventh to appear of the projected twenty volumes of "The Rise of Modern Europe" series edited by William L. Langer. This volume is similar to the preceding ten in structure and treatment. It handles Europe as a unit instead of dealing with the individual countries' domestic developments and bringing them together only for international relations. Religion, art, philosophy and science, political, economic, and social institutions are all handled from the European point of view, with adversion to individual countries only when national differences demand such notice.

This is the time of the Thirty Years War and the "age of Richelieu" on the continent and of the great parliamentary struggle (the outcome of which was not decided when Charles II was restored in 1660) in England. Professor Friedrich handles

his material with the mastery of the professional historian thoroughly at home in the period. He makes judicious use of such secondary sources as Miss Wedgewood's treatment of the Thirty Years War or Pastor's history of the popes throughout the book—as indeed anyone giving a balanced picture of so large a subject must do. Although this reviewer does not believe that the historian can remain noncommittal on the great philosophical and religious and artistic questions of modern history, nevertheless he does admit that Friedrich is fair-minded in his judgments on such subjects. But sometimes the outsider's view is not the best for understanding the nature of such things as the "struggle" between the Capuchins and the Jesuits, or the quarrel about Jansenism. A third member of the family is equipped to do a better job.

Thomas P. Neill, Saint Louis University.

The Fourth Republic of France, Constitution and Political Parties, by O. R. Taylor. London. Alden & Blackwell (Eton) Ltd. 1951. pp. ix, 221. \$3.00.

This study is a practical and a timely one, one that will be of great service in guiding the student through the labyrinth of post World War II French politics. The author very wisely set limits for himself when he determined, first, to present a description of the origins and nature of the constitution of the Fourth Republic of France; and, secondly, to furnish a guide to post-war French political parties. Working within the framework of his plan, Professor Taylor dispassionately considers the background of French political development since the end of hostilities.

Following this brief consideration the author presents a precis of the Constitution of October 27, 1946, and in so doing furnishes the history teacher with a reasonably ready guide to this most recent development in the constitutional history of modern France.

No discussion of the Fourth Republic could be complete without a study of the political parties whose leaders vie for the right to guide the destinies of modern France. Parties there are, some twenty of them. The author obliges the reader with a list of the parties of both Metropolitan France and the French Union, and supplements the list with a synopsis of the platform of each party. This part of the book is likely to prove quite taxing

to the average reader; nevertheless, it is indispensable for the student who hopes to understand the political history of France in our times.

The final part of this study deals with the efforts which have been made to establish a cabinet whose Premier might maintain a working majority in the National Assembly. This proves to be the most interesting part of the study because the author takes the reader through the nine attempts which have been made in a period of just over four years to make the Constitution of 1946 function.

Professor Taylor has done his work well, though it seems that proper appreciation for his efforts will be more readily forthcoming from the political scientist. It may be said that interest for the general reader has been sacrificed for cold objectivity. The student who is familiar with the political history of France since 1875 will find that many of his conclusions about the multiple party system are still valid. Too many parties make the dream of stable, efficient, yet democratic government seem illusory; one can only hope that France will find the formula which will help her toward domestic security in our times.

H. L. Stansell, Regis College.

This Is Russia Uncensored, by Edmund Stevens. New York. Didier. 1950. pp. 200. \$2.75.

Since the war a great many American newspaper correspondents have reported in book form on their experiences and observations behind the Iron Curtain. It is no secret that a considerable part of this kind of writing, while not without merit, has been thrown together from hastily compiled notes, and tends to suffer from the authors' often obvious inadequacies in Russian history, economics, and sociology.

Edmund Stevens' current book does not fall into this category. Students of the Soviet scene know that Stevens first went to Russia in 1934; that he married a Russian girl, learned the language and established himself as an astute analyst of Russian affairs. Surely he is well qualified to report on Russia "uncensored." Those qualities which earned this slight volume a Pulitzer prize in 1950 are immediately apparent. Stevens lays bare the shams of Soviet "democracy;" he analyzes the personal rivalries within the Politburo; he pictures the Soviet "élite" which dominates the Russian people far more despotically than the pre-Revolutionary aristocracy. In the Soviet Union the all-

powerful state dictates everything. It tells the citizen what to read, what to think, where he may live and work, and may throw him into prison without trial.

On the other hand, Stevens indicates the not inconsiderable benefits enjoyed under the Soviet system by the intellectual and working classes in the cities. In contrast, he dwells on the unhappy situation of the peasant who has yet to reap the rewards of his urban brethren, and predicts increasing governmental pressure to eliminate the already collectivized peasants' remaining cow and potato patch. The new regime has developed methods infinitely more effective for squeezing the peasant than the nineteenth century landlord ever heard of.

Details of Soviet life, as Stevens presents them, never fail to hold one's interest. It would be unfair of the reader, however, to expect any elaborate analysis of specific fields. Thus short chapters on the Soviet economy and the increasingly unhappy position of the Jews have been dealt with more expertly in recent works, respectively, by Harry Schwartz and Solomon Schwarz. The scholar, moreover, will find a far more exhaustive analysis of the precise nature of the Soviet monolith in Julian Towster's *Political Power in the USSR*. He will note the loosely organized text with its multitude of choppy paragraphs and wonder at several careless typographical errors. The book is, in short, frankly popular in intent. That this is so is probably for the best, for many of Stevens' conclusions, not always palatable, ought to command wide circulation, if many current misconceptions about the Soviet Union are to be set straight.

Among these conclusions four require emphasis. First, that whatever Soviet labor may lack in ability as compared with its American counterpart is offset by its unlimited quantity. Second, that whatever its many admitted shortcomings, the highly integrated and ruthlessly controlled Soviet economic system eliminates overproduction and unemployment, while providing certain technical advantages in an age of technology, notably and ominously, in atom-bomb production. Third, that Russia's remarkable recuperation in the short post-war period is to no small extent a testimonial to the effectiveness of large-scale economic planning, a technique the West itself may have to adopt (as seen in the E.C.A., for instance).

And finally, the concept of "preventive war" and the notion that only military means can effectively dispose of communism

are pipe dreams that we in the United States had best discard in a hurry. In the last analysis, amid the universal ruin that another Armageddon would bring, the decisive battle with communism will be fought in the realm of ideas for the possession of men's minds. If the West is to survive the ceaseless struggle with communism it will be not merely because of its economic strength. The free world must summon new depths of power in its common Christian tradition, believing that no state such as the Soviet Union, no matter how strong, can reject fixed standards of human decency and morality and long survive. Realizing this, the United States and its friends must distinguish between the Soviet police state and the Russian people, for they are our potential allies. Only in these people, no more fundamentally aggressive and xenophobe than any other, is our real hope for eventual peace.

Douglas K. Reading, Colgate University.

AMERICAN

America's Colonial Experiment, by Julius W. Pratt. New York. Prentice-Hall. 1950. pp. xi, 460. \$4.50.

Author Pratt, a professor of American history in the university of Buffalo, by presenting "a new synthesis of facts more or less familiar" and telling "the story of an American experiment in colonialism, or imperialism—its motives, its methods, its achievements, and its present status—" offers an interesting volume of real value to students of diplomatic, constitutional, and economic history, to political scientists interested in colonial government, to economists interested in the economics of empire, and to laymen, especially college students, who are amateurs in one or more of these fields of knowledge.

Since part of Professor Pratt's purpose is to analyze motives and not simply chronicle facts, readers may expect to find viewpoints to which they may quite legitimately take exception. Does he perhaps overemphasize intellectual currents in explaining the popular psychology of expansion around 1900? Is he too harsh in pronouncing judgment on the reasons why the United States granted Philippine independence? Does he oversimplify the motives underlying the abandonment of American imperialism in Latin America?

Footnote readers would be grateful if the collected footnotes at the back of the book (pp. 391-440) had chapter captions or

at least numbers on the top of the page, e.g. Footnotes, Ch. 2. A stylistic idiosyncrasy of tossing in parenthetical thoughts might offend those readers who want their prose to flow as smoothly as a deep-running brook. The style in general is very readable.

Harold J. McAuliffe, Saint Louis University.

Yankee Eloquence in the Middle West: The Ohio Lyceum 1850-1870, by David Mead. East Lansing. Michigan State College Press. 1951. pp. viii, 273. \$4.50.

The lyceum movement, as a significant phase of the cult of intellectual self-improvement which began to flourish in New England in the 1830s, was already established in the West by 1850. Historians have given little monographic attention to the lyceum; thus Dr. Mead's discussion of the public lecture phase of the movement during its heyday in Ohio is an important pioneer study.

Yankee Eloquence is not an intellectual history of the ideas presented to Ohioans from the rostrum, for only the most summary generalizations concerning the content of speeches is given. The book is rather a discussion of the machinery of the lyceum system, the principal Easterners who made speeches, and the reaction to the visitors as reflected in the Ohio press.

An introductory chapter sketches "The Background of Eastern Culture in Ohio," and an appendix of sixty pages traces the main historical trends in the lyceum movement. The bulk of the book consists of fifteen chapters, each discussing an individual lecturer: where and when he spoke and on what topics; what the newspapers reported about the size and reaction of the audience and the appearance and eloquence of the speaker; and, rarely, what the lecturer thought of his audience or of travel conditions in the state. An effort has been made to provide a representative list—Emerson was the sincere if abstruse educator, Bayard Taylor the travelogue entertainer, Wendell Phillips the impassioned reformer, Park Benjamin the mirthmaker. The others are Henry Giles, Edwin P. Whipple, Herman Melville, Amos Bronson Alcott, George William Curtis, Parke Godwin, Orestes A. Brownson, Henry Ward Beecher, Theodore Parker, Oliver Wendell Holmes, and John G. Saxe. One might suggest deletions—Melville and Holmes played very minor roles as speakers—and additions—say, John B. Gough, Charles Sumner, and Elizabeth Cady Stanton—to the list. The wartime and post-war reformist breed of lec-

turers seems under-represented. More basically, the biographical chapters lack the sense of pace and development which the historical appendix evidences. One feels that a single chronological framework for the entire volume would have enhanced both clarity and readability.

Dr. Mead's generalizations concerning the Ohio lyceum are essentially valid for the movement in the entire Midwest. The lyceum began as a serious educational venture. The balance of emphasis shifted to political and reform agitation in the 'sixties. The speaker who amused but did not instruct, rare in the early 'fifties, became increasingly popular and was dominant in the late 'sixties. Pride of region was highly developed in both audiences and press and was quick to react to the slightest criticism by a visiting Easterner. As a rule the most successful lecturers were those who had achieved renown in some other field, particularly as writers. Wartime inflation boosted both speakers' fees and admission charges. Increased costs, the decline of public interest in reform, an apathy brought on in part by the poor speakers often dispatched by the agency system, help explain the depreciation and decline of what had been a vigorous effort to provide serious instruction for the adults in the towns and cities of the West.

To gain the benefit of Dr. Mead's interpretation, one needs to read the entire book. Some important generalizations appear in the biographical chapters which are not repeated in the historical appendix; and the index, especially listings under such broad subjects as "Reform lecturers" and "Lyceum, cultural importance of," is far from adequate.

James Harvey Young, Emory University.

Rag, Tag and Bobtail, by Lynn Montross. New York. Harpers. 1952. pp. 519. \$5.00.

This is a very readable history of the Continental army from 1775 to 1783, based on careful research and solid judgment. The author's extensive knowledge of primary and secondary sources has not prevented him from writing in a way which will hold even the duller student's attention.

By a felicitous tapestry of quotations from the diaries and records of Tories and Rebels, of Hessians, English officers and American patriot-farmers, the author has fashioned a work, modern in style, yet containing sufficient materials contemporary to the Revolutionary War, to bring home the problems and suc-

cesses of those army leaders in a striking way. A long bibliography and copious footnotes (carefully tucked away in the back of the book) give evidence of the painstaking work which has gone into the production of this book. Both as book-report material for students, and as example and incentive to a more lively presentation of American history in classes, the history can be warmly recommended.

Our students today are much closer to world problems than their predecessors of a generation ago, and the long story of the difficulties faced so well with so little by the generals of the Continental Army should give them courage and hope.

L. J. Daly, Saint Louis University.

The Franciscans Came First, by Franchón Royer. Paterson, N. J. St. Anthony Guild Press. 1951. pp. xi, 195. \$2.50.

This is a delightful little volume, excellently conceived and quite as excellently executed. The author has presented eleven vignettes of as many Franciscan "greats" of New Spain, beginning with the pioneer schoolmaster, Fray Pedro de Gante, and ending with "The First Californian," Fray Junípero Serra. In between are fascinating sketches of the great bishop of Mexico, Fray Juan de Zumárraga, of one of North America's most remarkable missionaries, Fray Toribio de Motolinía, of little known Fray Sebastián de Aparicio, Mexico's first highway engineer, of the charming and saintly Fray Antonio Margil de Jesús, and others of their fellows.

Though directed to a popular audience, the work does not want for sound scholarship. The author is well acquainted with the best literature in the field and, while at times words are put into the mouths of the characters, these conversations have the ring of authenticity—they come out of the spirit of the documentation. The author should be congratulated for a work splendidly done, which should bring well deserved renown to men too little known by us Americans of the United States and to men who have their right to a secure place in American history.

John Francis Bannon, Saint Louis University.

A Short History of American Diplomacy, by L. Ethan Ellis. New York. Harper & Brothers. 1951. Pp. x, 604. \$5.00.

This is a well-balanced and timely contribution to the growing list of histories of American foreign relations. Dr. Ellis presents

here a survey of American diplomacy from the earliest beginnings on the North American continent to the signature (4 April 1949) of the North Atlantic Pact. As he aptly states in the preface "it is (my) belief that a succinct account . . . has a proper place in the literature of the field." A reading of the work will bear out Dr. Ellis' statement that this is a succinct account, and further, a scholarly and readable one. The author includes a selected bibliography which has definite merit.

The reviewer will, however, quarrel (perhaps in a petty fashion) with a few points in an otherwise excellent piece of writing. Thus, in Dr. Ellis' discussion of the significance of the London Naval Conference of 1930, I believe that he fails to emphasize the most significant aspect of the entire proceedings, the great strengthening of Anglo-American-Canadian relation. The *Winnipeg Manitoba Free Press* spoke for many British and Canadian newspapers when it hailed the London Conference as removing "a cause of jealousy and misunderstanding between the United States and the British Commonwealth (and) unites them in a common attitude towards the questions of disarmament, arbitration, and world peace."

In speaking of the Yalta Conference, Dr. Ellis makes the statement that "the fact that subsequent history has proven Russian promises something less than valid should not obscure the fact that Russian promises had hitherto been kept with reasonable honesty." The Soviet record from 1917 to Yalta hardly seems to support this statement.

Again, Dr. Ellis notes, concerning the atomic bomb, that "the bomb's lethal character evoked more early comment than did its political potentialities; when Truman spoke of it to Stalin at Potsdam, the Generalissimo is said to have shown little interest." Stalin's lack of interest in President Truman's statement is, of course, best explained by the fact that he was already in rather complete command of a great deal of data concerning American atomic secrets as shown by the Report of the Canadian Royal Commission and the testimony evoked in the United States at the various spy trials and before Congressional investigative committees.

These rather carping details, however, do not detract from the over-all merit of Dr. Ellis' work as an excellent survey of the course of United States foreign relations.

James D. Atkinson, Georgetown University.

Red River Runs North! by Vera Kelsey. New York. Harper & Bros. 1951. pp. xviii, 275. \$3.75.

Here is a book that the lover of local history will not readily put down. It is the story of a river and the land it drained, and of its people who came to seek a new life, Minnesota, North Dakota, Manitoba: these are artificial divisions; there are only the river, the valley, and the people. While it is undoubtedly true that "the valley has affected the destinies of nations and great enterprises far beyond its boundaries," one must not exaggerate that influence, as the book seems by implication to do; it is primarily local history. But with this minor criticism made, we hasten to pay tribute to the author. Miss Kelsey tells a fascinating story—and tells it very well indeed. Under her expert pen, figures leap into life; her heroes and villains are dynamic, colourful, even faintly embarrassing to their more conservative descendants, but wholly credible. There is a realistic flesh-and-blood quality about them, well brought out by the author, a quality so often lacking in "historical" novels; the best of these latter do not come up to Miss Kelsey's effort.

This, of course, is not her only contribution, though it is very much to be desired in historical writing and not so common as to render praise uncalled-for. She has evidently read widely and to good purpose. The detail is well chosen; and a continuous thread runs through the narrative. One or two details of her account of the transfer of the Hudson's Bay Company territory to Canada in 1869 are open to question. The Canadian government acted rather stupidly in the matter of the survey of the Red River district; but it was widely known that the Company would soon vacate its claims to the territory. A little diplomatic regard for the feelings of the settlers might have reconciled them in accepting that which all felt was sure to come. Miss Kelsey gives an inadequate picture of the protracted negotiations for the purchase of the Company's land. The change of ownership in 1869 could hardly have been a surprise. As early as 1857 Canada had been negotiating with the British government for this Crown land; and the matter was never entirely dropped until the actual transfer. That "the Canadian Government issued an ultimatum to Hudson's Bay Company" (p. 167) is not accurate. Canada had refused to deal with the Company; rather, she conducted the negotiations with the British government for Crown land. It was a wearied British government that set the

conditions of transfer and forced the Company's acceptance. Apart from these points, the author's account is quite satisfactory. She is just to Louis Riel; and equally so to Schultz and the worthless gang of Canadians who flocked around him; it is this group that must bear the greater blame for later bitterness.

This is a book that deserves a wide audience. Miss Kelsey, it seems, is a writer of novels. I am not familiar with these; but I am willing to wager that she has not written a more fascinating book than *Red River Runs North!*

J. E. Healey, Loyola College, Montreal.

Herbert Hoover's Latin-American Policy, by Alexander DeConde. Stanford, California. Stanford University Press. 1951. pp. xiii, 154. \$3.00.

The Good Neighbor Policy and all that the term connotes are regularly connected with the administrations of the second Mr. Roosevelt. Very often in the popular mind and also in that not so completely popular the impression exists that prior to 1933 very little, if anything, had been done to convince the Latin Americas that the United States was not the ogre which the anti-Yankee bloc had painted or the bully which memories of "manifest destiny," the "big stick," and "dollar diplomacy" had done little to belie. This present work, another in the lengthening series of "Stanford Books in World Politics," attempts to restore something of a clearer perspective in the matter of inter-American relationships.

It is true that Mr. Hoover was not able to see many of his dreams come to realization during his years in the White House, but he should be given just due for being one of the few American presidents prior to the 1930's to recognize the importance of the Other Americas and for trying to do something about it. From his pre-inauguration good-will tour down to the chill and troubled days of early 1933 Hoover and his colleagues worked to prove the United States a "good neighbor." This little study follows the growth of that policy of warm friendship, designed to allay Latin fears and suspicions. This work is an important contribution to the story of inter-American relationships even though in spots it does little more than indicate fertile areas for further research and fuller interpretation. It is a preliminary survey of worth.

John Francis Bannon, Saint Louis University.

Carlos M. Pinto, by Sister M. Lilliana Owens, S.L. El Paso. Revista Catolica Press. 1951. pp. xxi, 228. \$2.50.

According to the title page this is the second number of Jesuit Studies-Southwest. Certainly no one can argue with the choice of a biography of Father Pinto as the second number. He was truly the apostle of El Paso. His whole interest in life, even as Superior of the New Mexico-Colorado Mission, was the Mexican parishes. This study is an attempt to tell the story of his great and untiring work. That it does not completely succeed is no fault of the author. Sister Lilliana has combed available documents and persons for material. The difficulty, as this reviewer pointed out in regard to the first number of this series, is that much of the essential material is still buried in the archives of Rome and Naples. The result is a series of uneven chapters, varying from just passing mention of the Jesuits to the most minute details of construction when the sources are available. It seems that at times events with only the most remote connection with either El Paso or Father Pinto are forced into the work—this is particularly true of the documents in the numerous appendices.

A fuller picture of the real Father Pinto would include the story of his term as Superior of the Mission, and his influence on subsequent superiors. Although he was a great worker and did build many churches, his failure to keep accurate records was very costly. Much of the money used was out of the Mission's own funds—all this money was lost to the Mission. Some discussion of the projected Jesuit school in El Paso should also have been included.

The book is profusely illustrated, and these plates alone make it worthy of praise. It is to be hoped that Sister Lilliana will now turn her attention to the story of the group which played a companion role in the story of the Church in El Paso: the work of the Sisters of Loretto.

E. R. Vollmar, Saint Louis University.

Regionalism in America, edited by Merrill Jensen. Foreword by Felix Frankfurter. Madison. The University of Wisconsin Press. 1951. pp. xvi, 425. \$6.50.

The outstanding lesson of this book is that regionalism does not necessarily connote divisiveness, provincialism, separatism, chauvinism, or isolationism. The theme here is regionalism *and* nationalism or internationalism. The purpose of regional studies

is repeatedly stated to be a better understanding of the whole, rather than knowledge of a region for itself; regional studies are seen to be important primarily for their contributions to a clearer comprehension of the nation and the world.

This volume consists of fifteen papers delivered at a symposium held at the University of Wisconsin in 1949. It is divided into five parts: (1) The Concept of Regionalism: Its History and Application; (2) Some Historic Regions of the United States; (3) Regional Aspects of American Culture; (4) The Concept of Regionalism as a Practical Force; (5) The Limitations and the Promise of Regionalism. Within this framework are papers written by distinguished historians, sociologists, and specialists in other fields, on such diverse subjects as the origin and evolution of the sectional concept, the South, regionalism in American literature, and the T.V.A.

As is often the case in symposia, one of the difficulties of the book lies in the impossibility of achieving perfect balance and consistency of quality. The papers vary in length from twelve pages to a ninety-four page scholarly paper by Fulmer Mood, on "The Origin, Evolution, and Application of the Sectional Concept, 1750-1900." Louis Wirth, the recently deceased University of Chicago sociologist, effectively uses thirteen pages in the only critical analysis of the use of the regional concept to discuss "The Limitations of Regionalism," while Howard W. Odum is given about double that space to refute Mr. Wirth and lucidly explain "The Promise of Regionalism."

There are other weaknesses in addition to the unevenness of the book. No real indication of the international character of some regions like the northern Great Plains and the Pacific Northwest is apparent. There is some confusion in defining terms, although generally (except in Mr. Mood's paper) regionalism is considered a broad, non-parochial concept as compared to sectionalism. The footnotes and bibliographies lack uniformity, and no index is included. Finally, the book contains only two maps, and these are of minor significance considering the broad subject discussed. Similarly, no illustrations are to be found in this work, although there are papers on painting and architecture.

Despite these shortcomings, this is a valuable and significant contribution to the literature on regionalism. It is a work with a very broad base, integrative and interdisciplinary in nature. It is well-organized, and is generally noteworthy for its modera-

tion and lack of special pleading. Exceptions to this general rule may be found in the paper on the South by Francis B. Simkins and possibly that on the Great Lakes Cutover region, by Walter A. Rowlands. Taken as a whole, and especially in the papers by Rupert B. Vance and Howard W. Odum, this book is proof that regionalism need not be equated with localism, and that it may enrich the cultural base of the nation and contribute to the "optimum interdependence" of its parts.

Marvin Wachman, Colgate University.

A History of the United States, by Aaron I. Abell et al. New York. Fordham University Press. 1951. pp. 683. \$7.50.

This is a basic survey text of the history of the United States from colonial settlement to the dismissal of MacArthur. The book is the cooperative effort of five men outstanding in the field of the teaching of American history in Catholic schools. The authors are Aaron I. Abell of the University of Notre Dame, Bernard J. Fleming of Cardinal Hayes High School, A. Paul Levack, Fordham University Graduate School, Thomas T. McAvoy, C.S.C., University of Notre Dame and Lawrence J. Manion of the Fordham University Graduate School of Education.

The text lacks a preface which might well have served to clarify the teaching or reference purpose of the book. It could be used for advanced high school classes or for undergraduate college survey courses in United States history. The authors are ever aware of the contributions of Catholics in the American story but show equal awareness of the part played by other religious denominations in the various phases of our national development. Cardinal Gibbons is highlighted in the field of industrial and labor problems and G. Washington Gladden, the Protestant clergyman, receives equal recognition for his work in the same field. Likewise, in referring to the Catholic Church and welfare work in the late nineteen hundreds, the authors cite similar endeavors of the non-Catholic sects. There are a few instances where the complete story is not told, as in the case of Father Edward McGlynn, who is cited for establishing St. Stephen's Home in New York for abandoned and vagrant children, but no mention is made of the fact that Father McGlynn was relieved of his parish for his part in Henry George's mayoralty campaign in New York. Terrance V. Powderly, the leader of the Knights of Labor is referred to as a Catholic, although the

truth of the matter was that Powderly left the Church because his work with the Knights was being criticized by some of the clergy.

The political, social and cultural pattern of the book follows that of most modern surveys of American history: a standard text in American history with space given to the part played by Catholics. The chapters are divided into short comprehensive sections arranged in the double column style. Each chapter is followed by a short list of the standard reference works for the period. There is no attempt at evaluating the bibliography for the beginning student. The text will not suffer when compared with the average survey of American history and appears to be superior to most of the texts written for Catholic students. The book is distributed by the Declan X. McMullen Company, New York.

Milo J. McGinley, Saint Louis University.

On Good Ground, by Sister Helen Angela Hurley. Minneapolis. University of Minnesota Press. 1951. pp. xiii, 312. \$3.75.

In November, 1851, four Sisters of the Congregation of St. Joseph of Carondelet left St. Louis, Missouri, in order to take up work in the diocese of St. Paul, Minnesota. This was the beginning of the work of that group in that state and in North Dakota, the story of which is recorded here. The early struggles of these Sisters, their efforts on behalf of the Indian children and the children of the white settlers, their gradual spread and establishment in Minnesota and North Dakota, their gradual development and enlargement, their schools and hospitals, finally their college of St. Catherine and its emergence as one of the best schools in the Northwest—these are all recorded here. But besides this “family” history, a good picture of contemporary local and Church history is provided, a fact that makes the book of interest to a much wider audience than might be expected if the work chronicled only the history of the Sisters. The early history of the Diocese of St. Paul and the story of Archbishop Ireland are significant examples.

The greatest danger for those who write the history of their own institutions or societies is the one of a lack of objectivity. Too often the writer is too close to the subject, or has too great an affection for the object concerned, so that as a result accuracy is wanting. This obstacle seems to have been overcome rather

well in this history. By the use of a great variety of sources, from both within and outside the Church and her Order, Sister Helen Angela has not let her obvious admiration hinder her scholarly and admirable work.

Robert V. Callen, St. Mary's College.

The Early Histories of St. Louis, edited by John Francis McDermott. St. Louis. St. Louis Historical Documents Foundation. 1952. pp. xi, 171. \$3.00.

None of these seven histories (Chouteau, Paxton, Beck, Hunt's Minutes, "A Creole," Primm, and Nicollet) contained in this volume is printed for the first time in these pages. In that sense none of this material is new to historians. However, to have gathered these important sketches from the various publications in which they have appeared and to have collected them within the covers of one convenient volume is a most useful service. Furthermore, the editor has prefaced the collection with an excellent short historical introduction and has added a most valuable "Chronology of the Early History of St. Louis," running from 1763 to 1821, thus greatly enhancing the potential helpfulness of this little work. It is the third publication of the St. Louis Historical Documents Foundation, which plans further works of a like documentary nature, in order to make available to those interested in Western Americana the sources of the story of the key middle-valley city and its sphere of influence.

John Francis Bannon, Saint Louis University.

An American History, by Merle Curti, Richard H. Shryock, Thomas C. Cochran, Fred Harvey Harrington. Vol II. New York. Harper & Brothers. pp. 697. \$4.50.

In volume II the authors continue the survey of the fields of their specialty. Part I is devoted to the industrial age from 1850 to 1896. The economic history of the period is simplified yet completely told for the average student. Big Business emerges, not as an isolated phenomena but rather as a natural evolution of an expanding American economy. The cultural pattern of the period is developed with a certain sympathetic clarity typical of Curti's approach to the social picture in history. The political picture is not neglected although not overemphasized.

Milo J. McGinley, Saint Louis University.

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